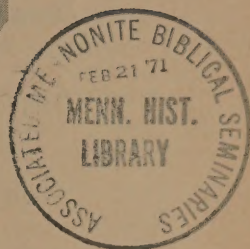


THE ZAIRE MISSIONARY MESSENGER



WINTER 1972 ISSUE

"KNOW HIM,
MAKE HIM KNOWN"



Unidentified Mukedi woman
holding Janinne Unruh

"KNOW HIM . . . MAKE HIM KNOWN"

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THE ZAIRE MISSIONARY MESSENGER

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THIS ISSUE — —

KNOW HIM . . . MAKE HIM KNOWN

Six missionaries currently ministering in the Republic of Zaire have written some of their thoughts and observations that deal with the substance of the Zairian Mennonite church. Many of the observations have North American parallels.

Triumphs and defeats are recognized. Such are universal. The church is seen as in the world sharing its common problems. It is also seen as a redeemed people purifying themselves, coping with universal and cultural temptations, struggling with apathy and rejection of the truth that demands discipleship of Christ.

The articles are meant to be objective evaluations although the writer's feelings occasionally emerge. In any case, they should not be considered judgmental of the Zairian Mennonite church but if they are, comparable treatment of the facts apply to all churches.

The longing is to KNOW HIM . . . and to MAKE HIM KNOWN.

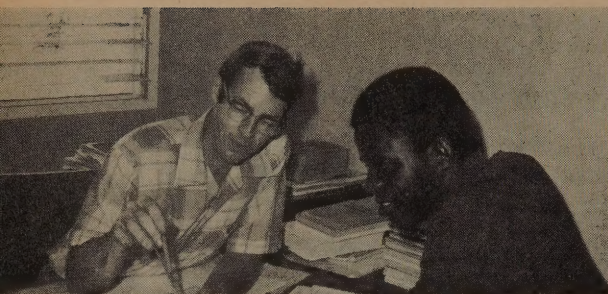
—Reuben Short

EVIDENCES OF ULTIMATE SATISFACTION

by Richard L. Steiner

God, for a Mumbala, appears as an absolute, merciless master who does as he pleases in our life. In spite of this belief, the Mumbala looks elsewhere for the causes of death. A sorcerer is most often the explanation for the cause of death. Even the most convinced Christian rarely takes exception to this belief in which the sorcerer is often the origin of death.

Emile Dongo, a fourth-year student at ETEK (The Evangelical Theological School of Kinshasa), wrote the above in his introduction to his research paper which compares the funeral rites of his Bambala tribesmen with the Christian approach to death. The last sentence of this quotation, based on the student's observation, makes a missionary wonder to what extent he has been able to penetrate the cultural grid with the Christian message. The conflict is often great between the teachings of the tribe and the teachings of Christ. The Zairois Christian has strong loyalties to his tribe. He wants to belong, to be accepted by his clan and yet he has found faith in Christ which has given him a new set of values by which to live. Can he be authentically African by accepting tribal



Richard Steiner and Emile Dongo

customs and traditions as well as vitally Christian? If so, how without compromising his faith in Christ?

At ETEK serious searching is taking place to help the student recognize where the battle is and how he can emerge with a victorious faith. All fourth-year students are required to do a thesis or research paper. Many choose themes like Emile's, relating tribal beliefs or practices to the Christian faith. One of our Mennonite students is relating the circumcision rites of this tribe, which he went through as a boy, to Scriptural teaching. Another, Apollon Nubea, whom I advise along with Emile, is relating the belief in life after death, taught by his tribe, to certain eschatological beliefs of the Christian faith.

Although there are dropouts from the Christian converts in Zaire, and one wonders if motives to become Christian and to appreciate missions and missionaries often seem mercenary, there is evidence at ETEK that the gospel has taken root in the lives of Zairois students and professors.

Let me be specific by telling you more about Apollon and Emile. Both come from Christian families, as do many of our students. Both belong to different tribes, come from different regions and different churches. They happen to be roommates by their own choice. Being unmarried is rather unusual for a male student at ETEK. The ratio of unmarried to married is about one to a little more than three.

How did they choose their research subjects? Both found their particular subjects interesting and practical for their future work. Emile himself does not be-

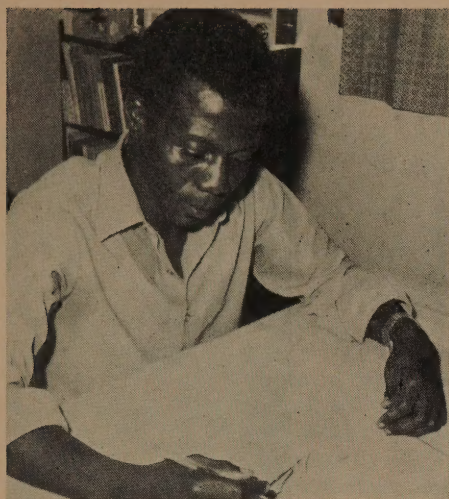
lieve in the explanation for death his tribe teaches. Because it is a real problem to Christians in his tribe, he wants to do a solid study in this area, giving biblical answers to help confused Christians of his tribe.

Apollon is motivated to present Christ to his tribe. His Ngakpa tribesmen consider the idea of life beyond death of central interest. He believes the Christian faith also has a concomitant emphasis on this hope of life beyond the grave.

Many think African Christians are trying to make their faith relevant to their fellow tribesmen. Just because a custom is tribal doesn't make it necessarily evil and to be cast off, as some African Christians did in the past. Now the trend is to keep or even recoup tradition and culture wherever the biblical faith permits. Consequently the biblical message is given a second look from African eyes. This reinterpretation is then related to the tribal beliefs and practices. This is really as it should be. The biblical message is universal, but it must be applied locally and individually.

The danger, of course, is that a custom is more likely to be kept now in the desire to be authentically African, rather than to be vitally Christian. Emile, however, shows a wholesome attitude toward his research subject. In this conflict between tribal customs and Christ, he recognizes that Christ has the final word. He believes that there are certain values in his society that can be kept. Yet the problem exists in what is to be discarded and in what can be kept of tribal beliefs and practices.

Candidates for ETEK have been carefully screened. A careful check has been made of mental, physical and spiritual qualifications. A church must recommend and promise to support its candidates. There are but a few dropouts. Discipline is generally good. Attitudes are usually wholesome. From my own experience of teaching at a Christian college in the States, I find it much easier because of these things to teach these students. They are slower to learn, but they are more eager and willing to learn and have more respect for authority. Yet they are not robots. They have defi-



Apollon Nubea

nite ideas and are willing to speak out if they feel unjustly treated. Discuss, they would do it endlessly. Apollon concerning his spiritual growth says, "I have changed spiritually in that I have become master of my faith and responsible for my acts. My faith has been deepened by experiences. I no longer obey like a machine, a robot. My life is no longer directed by outside influences but by myself toward my Savior. Thus my life has changed in making me responsible to myself."

There is spiritual growth alongside struggle to put into practice Christian faith. Emile notes, "The only big problem that I have today is the putting into practice of neighborly love." Similarly Apollon remarks that his problem is to put his faith into practice. He finds his teachers seem to have the same problem, saying, "I have always observed and I still observe the practical life of my instructors to see the relation between their faith, beliefs and practical life. But frankly the satisfaction is minimal. Thus I wonder if I may also become a stumbling block for others as they have become for me."

Both admit to spiritual growth as a result of their training at ETEK. "Above all," comments Emile, "ETEK has made me responsible for my own life. I have learned the consequences of sin both on the spiritual and social levels. But as James says, we happen all the same to

stumble in one way or another. (James 3:2). In this, the big consolation is that every time we stumble, we know we can run to Christ for the forgiveness of our sins. That in itself shows a spiritual maturity of not the least importance, for prayer is the only effective weapon of the believer."

Apollon adds about his spiritual growth, "I act according to my conviction, my Christian conscience and not because one wants me to act thus. The Spirit who works in me makes me capable of conquering sin. I discipline myself. I love others in order to please God, to obey His will. I find the necessity to do this in myself. That is the spiritual growth acquired at ETEK in relation to my life before ETEK."

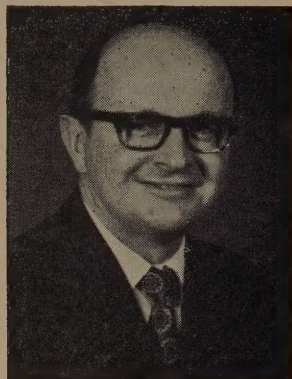
How committed are these students to their calling? It would be well and perhaps more meaningful to ask this question of ETEK's graduates. At present only two classes have graduated during the past two years. Encouraging reports have been received of these men as they have gone into different ministries of the church, some to further training at the university. A more definite answer must await five or more years to see what our graduates are doing and what they have done. There is hope for young men like Apollon and Emile. When asked what role he felt he could effectively fill in the church, Apollon declined to say for fear that his idea might be contrary to the desires of his church. He expressed his willingness to work where the church needed him. During his training at ETEK he felt, "The vision of my task as servant of God has not changed. The training at ETEK has contributed to this vision to know that wherever I may be I must live for Christ, give witness to Him, make Him known to everyone."

Emile would prefer to work with youth or be a chaplain in the army. However, he feels his church will probably call him to be a pastor because of the great need for pastors. He is willing to work for the Lord wherever his church wants him.

MORE MISSIONARY EVANGELISTS FOR THE CHURCH OF ZAIRE

Leki Keidel

"I can see the need for evangelistic missionaries for a good while to come."
KEIDEL



Levi Keidel

Recently I was the only white person riding in a public transport bus from the port city of Matadi to the capital city of Kinshasa. About midway of the six-hour trip my mind began to fetch for something to do. What were other passengers doing? The ordinarily-dressed middle-aged man in front of me was reading his New Testament. A heavy-set woman across the aisle from me had just extracted a Bible from her impoverished cloth tote bag and was reading it. Somewhat sheepishly, I, a missionary, opened my briefcase, took out my Bible, and followed suit. How often in the States, among fifteen odd passengers riding in a public bus, would you find three of them reading the Scriptures?

Three weeks ago President Mobutu visited the nearby city of Luluabourg. The governor of the province, in introducing his honored guest, unashamedly referred to the Scriptures. He said in effect, "We all know that Jesus Christ came to this earth to put away sin and fighting. We are grateful to God for a Chief of State who has brought us peace and unity."

A Christian friend who holds a high position in the Ministry of Foreign Affairs told me recently, "I've given everyone in my department a copy of the new Lingala Bible. President Mobutu has received his personal copy too. We know he is reading it, because his recent speeches have included more references to Scripture."

I am not implying that the Republic of Zaire is a Christian nation, or that the task of evangelism here has been accomplished. There is abundant evidence on every hand to the contrary. I am saying that the church is planted in this country. In a subtle and undefinable way, the Scriptures now penetrate to some degree every level of its culture. A correct evaluation of the church's present strength, or of its prospects for the future, is completely outside the human domain.

If the church depended upon the absence of problems for its success, it would have disappeared from the earth long ago. While we must never allow its problems

to overwhelm us, we must courageously admit them, define them, and attempt to relate whatever resources we have toward resolving them.

And so may I courageously state some of the contemporary problems of the church of Zaire?

Pastors, long accustomed to visiting their scattered village congregations by riding in the missionary's vehicle, now find it difficult to carry out itineraries by traveling on foot, or by bicycle, or by bouncing in the loaded truck of a commercial trader. Now many congregations see their spiritual head, enjoy communion, and witness the baptism of new converts on the rarest occasion.

Christians who are not frequently and regularly encouraged and admonished become delinquent in their responsibilities. Consequently, witnessing has declined, and giving has decreased. Resident village evangelists have depended upon redistributed offering monies for their salaries. Some do not now feel it possible to continue their ministries without pay, and so have abandoned their spiritual duties to earn a better livelihood.

The home board senses its responsibility to build the church of Zaire toward financial autonomy. To stimulate giving among the church's members, and to teach financial responsibility to its leaders, the board has in some areas cut back funds sent to the field. Now, when scattered unshepherded flocks ask why the pastor and missionary no longer come to visit them, the standard reply is, "There is no longer money for them to travel around like they once did."

Church administration leaders seem to travel by air or land whenever the necessity arises. Educational, medical, and agricultural programs work on a different basis of subsidy; village Christians see vehicles representing these departments pass by much more frequently than a vehicle carrying their evangelistic missionary and pastor. The logical deduction is that these programs have money, but God's program is poor; hence the church loses its place of primacy in the thinking of the people.

Meanwhile, cults proliferate and continue to make inroads into church membership. Seemingly, their leaders have a

zeal to win converts which is not abated by absence of vehicles, sore feet, or no pay.

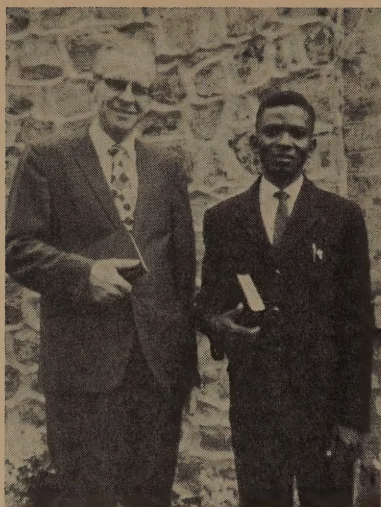
I am not saying that the American church should provide vehicles for Zaire pastors, or that it should provide funds to pay salaries of Zaire village evangelists, or that the foreign missionary's role is to haul pastors to tend their village flocks. I am defining current problems of the church of Zaire in order that we might intelligently relate what resources we have toward resolving them.

To help the church here cope with its problems into the projected future, I feel the richest resource we can offer at this time is well-qualified foreign missionary personnel, and the most useful service they can render is training.

The valuable training ministries of the Bible Institute at Tshikapa and the co-operative theological school ETEK at Kinshasa should continue. I'm talking about a different kind of training . . . a well-planned systematic long-range program of training tailored to meet the specific needs of church leaders throughout our field, brought to them where they serve.

Such training could take the form of two-week depth study seminars held periodically at strategic centers throughout our field. It could be a modified form of "theological training by extension" now used successfully in some South American countries; an itinerating professor visits groups of students regularly every one or two weeks along a circuit of meeting points, to direct their study and to evaluate their progress.

Such training would help the church leader effectively come to grips with his full range of responsibilities: shepherding his flock, teaching and demonstrating witnessing and stewardship, scripturally answering the challenge of cults, self-improvement through prayer and study, and properly handling finances. It would also manifestly restore the church to its proper place of primacy among our various ministries.



Waldo Harder and Pastor Kasanda.

Pastor Kasanda was in the first graduating class of Institute Biblique and is currently in charge of the Tshiluba and French Correspondence Program of the Zaire Mennonite Church.

PROPHETS OF GOD . . . WHY?

by Waldo Harder

"Put away all filthiness from among you!" So rang the words of tall, impressive Pastor Kabangu Thomas from Kalonda where he had lived and from where he and all members of his tribe had been driven less than ten years ago. "Set your house in order . . . Believe God's Word . . . and you will be saved." This modern day prophet preaches against sin, encourages repentance and points to Jesus Christ as the answer to the sin problem.

Raised in a large village not far from Tshikapa, Tom heard the gospel as a young man and accepted Christ as his Savior. He received his primary school training at Charlesville and continued through three years of Bible school. After a number of years of faithful service he again sought further Bible training and entered the Institut Biblique as one of nine charter students. He carried on an effective work as pastor in the Tshikapa Cite church, but in the upheaval of the early sixties was driven from there to Kalonda and finally to South Kasai. Hardly had they settled there when civil war broke out and they had to flee to the forest. Having lost his wife in the upheaval and not hearing of her for two months, he concluded that she must have been killed in the fighting. Then, what a joy to see her walk into the village from hiding. Once again they started from scratch—ever grateful to God for sparing them, giving them a ministry and an even wider open door of evangelism.

What makes a prophet of God? He must be a man of the Word. How can a man say, "Thus saith the Lord," not having known what the Lord said? How preach the "redemption that is in Christ Jesus" without being conversant with the New Testament? How give leadership to the church without understanding what a Christian leader is and what is required of him? This then is the task of Bible training—To Know Him and To Make Him Known. The prophet must know what the Bible says, how to interpret it, and how to apply it.

God's prophet should be saturated with the Word of God. The command to Joshua was, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." The Psalmist described the happy man as delighting in the law of the Lord and meditating therein day and night, Psalm 1:2. In the New Testament Paul admonished the young pastor Timothy to "Give diligence to show thyself approved unto God . . . rightly dividing the word of truth."

In our Bible training this is the kind of person we would like to produce. But the process is long and often difficult. We do battle with human lethargy, muggy weather, sometimes illness, interruptions and a myriad of other hindrances that Satan can concoct. Practical experience has shown that comprehension is slower and therefore assignments must be shorter if we are to master the specific book being studied. Much patience and a keen sense of student comprehension is required to move forward at a pace which the majority can master.

Closely related and growing out of such a study of the Word there should develop a vibrant spiritual life—a life lived in harmony and in close cooperation with God. Referring back to God's command to Joshua, he was to meditate in God's law "that thou mayest observe *to do* according to all that is written therein." To know the Word is not enough. We must know Him who is revealed in the Word, Whom to know aright is life eternal. Paul made it his aim to deny himself and count everything else "trash" just to "know Him and the power of His resurrection." Such a life is gained and maintained by faithful communion with God through prayer and reading the Word, coupled with a sensitive obedience to the will of God.

But how can you "teach" men to live such a life? This kind of thing is caught rather than taught. In such things one example is worth ten thousand words. What a tribute to the missionaries of former years in CIM to learn that in the charter class of Institut Biblique, the majority had at one time been personal helpers in the missionaries' homes. The example of commitment to Christ, the

readiness to sacrifice, and the zeal for service bore fruit in the lives of those who were closest to observe, rubbed off on them and led them into the pastorate.

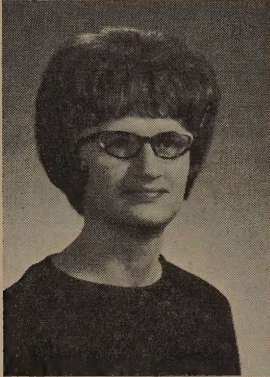
The prophet of God must be endowed with spiritual gifts for the ministry—to preach, to shepherd the flock, and to administer the affairs of the church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" Ephesians 4:11, 12. The gifts may differ both as to degree and nature, but God provides for His church gifted men for the needs of the church in each situation and condition. The gifts are God-given, but they must be discovered, developed and used. The tools must be sharpened, carefully honed to make them most effective in the Lord's harvest field or vineyard.

In the training program these needs are met through the practical theology courses. Each pastor must be well equipped in knowing well how to lead a soul to Christ, how to discern the spiritual problems of the seeker, or how to woo back the sheep which has strayed. He must know how to preach well, build his sermons logically and how to deliver them effectively. He must be taught how to direct the Christian education program of the church through Sunday schools, youth groups, women's meetings, etc. He must have some comprehension of church order and discipline, how to handle problems, "palavers" and difficult situations.

The challenge of taking a group of sixteen families and exposing them to the teachings of the Word of God and see it work bit by bit, molding, cleansing, building into mature Christian workers is a genuine thrill. This transformation is the work of only the Holy Spirit in each life.

The task of Institut Biblique is faithfully to teach the Word and all of the related subjects, to provide the arena in which the molding and growing process takes place. Ours it is to sow and water, but it is God who gives the increase. Pray for a bountiful harvest. "Except the Lord build the house" we labor in vain.

"I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them." EZEKIEL 2:4, 5)



Leona Schrag

BATTLE with FUTILITY

by Leona Schrag

Futility in making Him known—is it possible? To make Him known is a divine command. Accompanying this command are such promises as "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psalm 126:6.

Can the responsibility of making Him known include a battle with futility? Consider the following news release:

Adult Sunday School lessons are off the press! Written in Tshiluba, translated into Gipende and Tshiokwe and mimeographed in all three languages the books were ready for distribution for the New Year.

Exhilarating news? A great accomplishment? A sign of activity in the Christian education program? What inutile questions.

Certainly the completion of such a project creates an exhilaration and a sense of accomplishment. The lessons are the fruit of many, many hours of effort—effort expended to make Him known.

But wait, look again. What happens to the exhilaration and the sense of accomplishment when the records show that only 34 percent of the people who attend the Sunday morning worship service attend Sunday school? That some churches have no Sunday school program? The Sunday school program is not a new one. There has been sufficient time for development and growth. Thus the statistics cited above seem to fairly cry out, "It is a futile battle."

The effort expended in this project of producing Sunday school lessons, the time

(Continued on page 20)



Bette Jo, Sam, Betty and David Ediger

More than a year ago, a call came from IMCK (Tshikaji Medical Training Center) for someone capable of building a 200-bed hospital. The Presbyterian Church women raised approximately \$400,000 for the project. This has been supplemented with an additional \$100,000 from interested medical personnel.

Mr. and Mrs. Sam Ediger volunteered for the assignment. Sam is a building contractor, has built large churches, college dormitories, houses, and other buildings. In recent years he had volunteered his time to build the Associated Mennonite Seminaries chapel.

Mr. and Mrs. Ediger and daughter, Bette Jo, left December 28 for Luluabourg in the Republic of Zaire. Bette Jo was a senior at Buhler, Kansas, High School. She now attends the American School in Kinshasa and lives in the CIM hostel with thirty other students.

The Ediger family includes David, a sophomore at Bethel College, North Newton, Kansas; Darrell, a graduate of Bethel College, now in Pax work with United Missions of Nepal; Bruce, married and living in Wichita, Kansas. They have a daughter, Kristin. He is a graduate of Bethel and is assistant director of the Wichita Recreation Department.

Length of term in Zaire is open. Sam is wanted to complete the hospital project. Availability of materials and local labor will determine progress.



Samuel and Leona Entz

Sam and Leona had a busy furlough. Sam had two short bouts in the hospital and reported, "traveled 32,000 miles by car and spoke at 108 services."

Sam and Leona Entz returned to the Republic of Zaire January 4 after brief stops in Germany. Their first term began in November 1949 and they have given continued service. This is their fifth term.

They return to heavy responsibilities and busy schedules. Leona will replace Aggie Friesen at the Kalonda maternity hospital where she will be responsible for approximately 100 deliveries monthly. Aggie will move to Charlesville to assist in medical work there.

Sam returns to a garage-full of broken down vehicles and the responsibility for transport in general. His knowledge and skill in repairing motorized transportation was greatly missed. Often if repair parts are not available, he makes some.

The Entzes are more than mechanic and nurse. They love to mount a loudspeaker on the pickup, take a few Zairians with them, drive to the nearby village, and conduct open air services. There is usually a large crowd around to listen and they have experienced some unusual responses to the gospel.



Irma and Archie Graber

Moved that we request the return of the Archie Grabers as soon as possible to supervise the building of the church center. The Zaire Mennonite Church administration was serious.

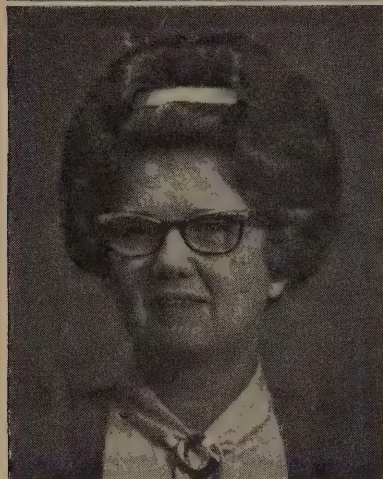
We reminded them that Archie had already spent post-retirement years in Zaire and policy prohibited further overseas service. But they insisted. And the Grabers became increasingly interested.

Archie and Irma left for Zaire February 12 for a short term of approximately fourteen months. He will start building the church center complex as funds will allow. First will be housing for church officials and each will have an office in the home until another office building can be provided. Funds are being sought from the Zaire Mennonite Church as well as from CIM.

Irma's assignment will be a mixture of housewife and nurse. Kalonda offers considerable opportunity for nursing knowledge and skills. She can relieve medical personnel from long schedules and provide opportunity for breaks.

Archie first went to Zaire in May 1930; Irma in July 1948. The assignment will include evangelism as well as building.

Nancy Graber, daughter of Archie and Irma, is a junior at Taylor University and plans to continue her studies. She will make her home with friends of the family.



Salomon and LaVina Ediger

Sol and LaVina Ediger left from Wichita, Kansas, December 30, to join Sol's cousin and business partner, Sam Ediger, in the Republic of Zaire. They plan on a six-month tourist visit that will be mostly work. Sam Ediger was authorized to locate some good help. Who could be better understood than a cousin and current business partner? The two complement each other with their diversity of knowledge and building skills.

Sol claims his main line of work has been masonry construction. Prior to that he worked as a carpenter and in the past eight to ten years he has been involved in all phases of general construction work. He did much of the job supervision in the Ediger partnership.

LaVina claims she is going along to fully support her husband and hopes to find something useful to do. She has had experience in bookkeeping, clerical work, local service projects, is a good cook and can sew. With that kind of equipment, she will be on demand. Her High and Low German will need to be converted to Tshiluba but it is amazing what one can do with a smile, a warm response, signs and motions, and skilled hands.

Edigers are from Buhler, Kansas. The local church gave them a royal send-off with their blessings.

Women of Zaire

WOMEN OF ZAIRE are emerging to new roles. The Nyanga secondary school graduated its first girl in spring 1971. An increasing number of girls are becoming nurses. Until recently only men qualified and were graduated as nurses. Now educated men are seeking literate and educated wives.

The church is slowly accepting this change of woman's role. Church centers are requesting special training and programs for women. CIM is responding with plans to revive home economics studies and practical training of pre-independence days. The program will take new form as we anticipate sending a missionary trained and equipped to give leadership to it.

A page in the *Messenger* will be devoted to programs and development of the Zaire women's work. Mrs. Art Janz, veteran missionary of 18 years and current CIM Ladies Auxiliary director, will compile such information.

GOALS FOR 1972 CIM Ladies Auxiliary

"To help the Christian women of Zaire better help themselves": 1. By promoting, encouraging, and aiding in the development of indigenous Christian foyers at every station and village regional center by 1) helping finance the purchase of sewing machines; 2) providing Bible study and home making materials; 3) guiding in establishing foyer rules at the March women's conference in Zaire.

2. By prayerfully supporting a missionary sent to teach in the proposed girls' school and coordinate the women's work in Zaire.

3. By strongly promoting and prodding the EMZA field administration to give top priority to the opening of a post primary school for girls at Charlesville in connection with the Industrial Arts School. When started, by helping financially in equipping the school.

4. To support the Zaire women in their request for an official office in the newly proposed center.

5. To pray for more teachers at the Nyanga secondary school so that untaught home economics subjects in the curriculum may be taught girl enrollees.

6. To bring Mme. Samuel Kakesa to North America for the CIM sixtieth anniversary celebrations. (More about this in the spring issue.)



Mrs. Kabangy Moise (Kabangy Moise was a visiting delegate to North America 1971 and is General Secretary of the Zaire Mennonite Church)

AN EVALUATION —



Rudolph C. Martens

"Our example has not been enough. Generosity has often been misinterpreted. We have possibly put so much emphasis on education, medicine and evangelism that we haven't led people into the deeper truths as the book of Hebrews and others advocate."

MARTENS

STANDARDS in the ZAIRIAN MENNONITE CHURCH

by Rudolph C. Martens

Kenneth Scott Latourette, the great church historian, speaks of the approximate reaching of Christian ideals by the church through the centuries. The ideal is held before her, but she lives up to it only in part.

Church members in America as well as in Africa violate biblical standards of life, faith, and conduct. Reading this evaluation, remember that no matter how short we come of living up to the ideal, we need to come to this problem as fellow pilgrims on the way to the Promised Land, sympathetically striving to more closely approximate our own personal lives and that of the church to the standards Christ has set for his bride.

CHURCH AND LEADERS

Some Zaire Mennonite churches nearer the church centers have been evaluated as dying. Those further removed which have depended on their own leadership abilities are thriving, throbbing, and more alive. Differences in leadership are evident. If the pastor and leaders of the local group show initiative, the project goes forward. We are seeking to improve the quality.

Evangelists are in short supply. They begin the witness in a village. They work for very small and at times irregular pay.

Worship is conducted every morning. Wednesday afternoon is prayer-meeting time. Sunday morning the larger congregation meets for corporate worship. The preaching, both on weekday mornings and Sundays, varies in quality. The biblical understanding of the speaker shows up.

Most preaching is based on the Scriptures. There is a trend away from New Testament to Old Testament themes. To many the Old Testament characters are more alive and relevant than the saints and apostles of the New—and even of Christ. Not so long ago one of the favorite themes of preaching was "be fruitful and multiply and replenish the earth." I am happy that this is changing. I have heard many Zairian preachers with very inspiring sermons based on the Old Testament.

CHRISTIAN FELLOWSHIP

Christian fellowship could stand a great deal of cultivating—particularly across tribal lines. Prayer cells have

caught on and are a vital aspect of church life. Christian hospitality is practiced. When groups go out to give programs, conduct meetings or serve the Lord's Supper, the village people always heartily feed the guests. The feast of our Lord tends to bind people in Christian fellowship. Christians find a renewal of oneness through this ordinance and the church is concerned that this happens at least two or three times a year. Our local pastor has made efforts to raise the standards of participation. He is seeking to show the danger of participating in the Lord's Supper in the wrong spirit or condition.

SUNDAY SCHOOL

The Sunday school at Kalonda is weak. Today the church council spent time discussing how to improve it. Many parents do not see the value in it for their children or themselves. A factor militating against spending more than minimal time in church on Sunday morning is the huge market. To many the market has a magnetic attraction. But our pastor is concerned. So are the missionaries. He has the church council fired up about doing something about it. Some good ideas came out of the meeting and a new plan of action will begin soon.

The day schools run by the church are becoming increasingly secularized as the government assumes more control. We are required to teach religion but church leaders note a diminishing interest on the part of young people for God's word. We have to find ways of facing them with what the Bible teaches and with the claims of Christ on a person's life. I believe the strengthening of the Sunday school is a step in the right direction. (Ed. Note: Leona Schrag is making a study of the Sunday school problem. See her article in this issue.)

Representatives from the different departments of work on the station are chosen to be members of the church council. They help the pastor and church be a working, witnessing community. It has been discouraging to the pastor to have poor attendance at church council meetings. The pastor faces different obstacles than in America. He needs our prayers for wisdom to lead his congre-

gation into Christian growth and maturity. He is plagued with temptations that come to him to fritter away his time as a member of the local community council or becoming deeply involved in the daily running of a complex station, or from the temptation to become ethically ineffective.

STEWARDSHIP

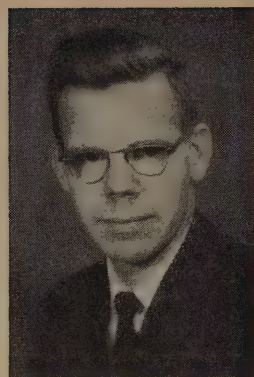
The giving and administration of church funds needs attention. People do not give as they could. Yes, there is much poverty, but even the widow gave her mite. There is a prevalent attitude that "We are poor, we cannot give. Let the rich give." And nobody considers himself rich, not even those whose salaries exceed those of the missionaries. The practice of giving back to God in gratitude according to His prospering has much to be desired. There is a dire need for teaching the biblical principles of giving and of being good stewards of the church treasury. Somehow we as missionaries have failed in helping our Christians see the mandate, joy, and blessing in giving to the Lord. Our example has not been enough. Generosity is often misinterpreted. We have possibly put so much emphasis on education, medicine, and evangelism that we haven't led people into the deeper truths as the book of Hebrews and others advocate. As teacher in our Bible Institute, I have put the course "Christian Stewardship" on the curriculum of our school for the coming year.

MARRIAGE, HOME, FAMILY LIFE

Another must is the Christian teaching on marriage, home, and family life. People are getting married. Ancestral customs are very strong. Many feel they cannot commit themselves to Christian standards of marriage. In general there are two standards of sexual morality—one for the man and one for the woman. The concept of marriage as companionship and a love relationship is not clear. We in the Bible Institute are trying to fill in the much needed teaching. Women are still considered inferior beings. Children are highly prized. Religious teaching in the home is scant.

VISIBLE CHARISMA

by Ben Eidse



Ben Eidse

SPIRITUAL CELEBRATIONS

The occasion was a thanksgiving service when the firstfruits were offered to the Lord. Khege Andre, chairman of the service, explained, "Our forefathers had the custom of worship. They worshiped but mixed their gods with the real God. When they gathered for worship, they sent word to everyone.

"When the new crops of peanuts, beans, ground nuts, and corn were harvested, the first of each were picked and given to the village chief. The chief would ceremoniously commit them to the ancestors. He had a garden for the ancestors where idols were worshiped, revered, or appeased so the village people might remain healthy. Lesser noted would worship by themselves, but the more recognized and clan leaders were obligated to gather together and worship at the chief's ancestral garden.

"The firstfruits brought to the chief were presented to the ancestors. In his prayer he would say, 'There fruits we have received with both hands. Thank you, you gave us strength, we cultivated, and now we harvested. Now that you have given them to us we will raise up our children with them. Increase these fruits, because from them we get money to pay taxes and clothe ourselves.'"

Andre continued, "You our elders give us strength that we may cultivate again and that the seeds may increase. If our forefathers had this custom, we Christians who know God, the God who gives life, we don't do like our elders did—praying to our ancestors and giving

them firstfruits. But we know that God gave us the strength to cultivate until the plants matured. Great joy! And actually all things are God's. The fruits are God's! Our strength with which we do our work is God's.

"That's why we should gather the new crop and commit it to our pastors. Bring it into the house of God, commit it to God, and return thanks. When we have done so, the pastors may eat part of it as did our chiefs. What is left may be eaten or used to plant a field for God for the future so we may again receive money to be used in helping along in God's work.

"Thus today we won't worship our ancestors, nor the elders of our clan but God who is the Life-giver."

Khege Andre had finished the introduction. Meaningful worship began spontaneously. With beaming faces, one believer after another marched to the altar at the front with quantities of firstfruits. Visible charisma.

DRAMATIZATION OF THE PRODIGAL SON

Somehow the impression has been conveyed that a play is to entertain, make people laugh. However, with intensive drill, the actor caught the idea that he should seek to get his audience to feel his mood. To do so he must first feel what is intended to convey.

The Kamayala Youth for Christ group sought to portray the story of the prodigal son. The action was interspersed with singing. A typical homecoming of some-

one who was close to death was dramatized.

During the actual performance a reverent hush prevailed. The audience was entering vicariously into the experience of the actors. No longer was the prodigal son the predominant central figure. Christ was welcoming him back. Visible charisma.

INDIGENOUS SONGS

Indigenous songs are emerging. They are characterized by enthusiasm in singing and reception. They are making their way into worship services and are captivating the audience.

Some services tend to be noisy—there are no baby rooms. Sometimes children get restless, whisper, and squirm. A meaningful song that has wholehearted participation is:

"Stop your noise

In our church we don't have noise.

Fathers, mothers, children

In our church we don't have noise."

Some of the villages have the custom to welcome the pastors arriving for services with an appropriate song. Pastor Wayindama Emmanuel travels on a motorcycle. The people have made up a song of greeting, "Greetings Pastor Wayindama on your Mobillete." Visible charisma.

Private Ecstasies

There are repeated expressions of gratitude for blessings received. Following are some New Year's Eve testimonies:

Teacher Pashi Augustin "In the village where I was teaching last year, night after night somebody came to cast spells on me. I thought I'd just have to leave the village. Several times I came to the office to speak to Mr. Khege and Mr. Eidse. They read me some verses from the Psalms and prayed with me. Then the Lord showed me who was the witch casting the spells. I confronted him and threatened to report him to the state. After that he left me alone. I thank God. He helped me."

Teacher Kabeya Modeste "Directeur Lamba Gerard had sent me across the river to Tshikapa to get the teachers' salaries. On the way back I was stopped by security officers who opened my hand-

bag and took my money accusing me of diamond trafficking. I cried, shivering with fear, asking them to give back the money but they would not listen. They left and I continued to cry and pray to God. Then I saw Mr. Bukungu Francois coming on his Vespa. I stopped him and told what had happened. Together we went after the men and demanded the money. 'We don't have your money,' they retorted. Then we took them to their chief. He made them open their briefcases, spotted the money, and returned it to us. Then he put the men in jail. Truly it was God who helped me."

Pastor Bofika "The authorities in Angola were looking for me to kill me for preaching the Word of God. I knew there was only one thing to do. I would have to flee to Zaire. However, the authorities found out that I was on the way. They quickly dispatched soldiers after me on a jeep. Just before they caught up, while driving on a straight road, for some unknown reason the truck left the road and ran into a tree. They had to return for another vehicle. This gave me just enough time to escape into Zaire."

Khege Andre (Bible translator working with Ben Eidse) "Years ago when we still had services in the old church which is now the carpenter shop, I used to go there early in the morning for prayer. When others came for chapel they found me already there. God often does not answer prayer quickly. In fact, sometimes he answers many years later. When I was asked to do translation work with Mr. Eidse, do you know what? I learned that once again I would be coming to church well ahead of chapel time. It is almost as if I sleep here. Now I realize that my prayers in church were really a prediction of the work which the Lord had planned for me." (Khege and Eidse maintain a rigid early morning schedule translating the New Testament into the Chokwe language.)

Pastor Wayindama Emmanuel A sick person requested medicine of me. "I have no medicine with me," the pastor replied, "but I can pray for you." He did.

Later Pastor Wayindama returned to the village and found the man. "Pastor, I was so happy the way you prayed to God. Now I have strength.

FUTILITY—from 10

consumed, the money spent, was it done wisely? No businessman is happy to invest his funds in a project that does not bring returns. He expects his investment will result in dividends. If the dividends are not realized he looks for other possibilities of investment. Is it not logical that the business of the King of kings requires every bit as much care in the investment of time, effort, and finances?

Thus counter-balanced against the satisfaction of knowing that the project of producing Sunday school lessons has been completed is the stark realization that very few people are influenced in any way by them. Only a third of the people who attend church have any contact with them. The number influenced by them is even much smaller. And so the battle against futility rages.

The battle breaks out on various fronts and the feeling of futility intensifies when professing Christians cannot be trusted to tell the truth, or when church members in good standing are involved in witchcraft palavers. Is our effort of making Him known a futile effort? Are dividends realized for the investments made?

Yes there are dividends and the enemy futility suffers a severe blow when a school director volunteers to assume responsibilities as adult Sunday school superintendent and gives himself to the task of challenging people to attend; when one church takes up an offering of nearly \$60.00 to pay travel expenses of an evangelist of another district to go minister in still a third district; when one hears an animated discussion in an adult Sunday school class; when a pastor goes out on foot to minister in distant villages; when DVBS classes are held in which over 1,500 children attend the various classes in one district alone.

Certainly it is difficult to measure the real value of the dividends. The value of a soul cannot be stated in monetary value. Only God can really measure the dividends. Yet there are ways in which we can measure to some extent the effectiveness of individual programs. Perhaps more of this should be done. The task of making Christ known is not futile. It is a task of utmost importance. Some

of our methods for accomplishing this task may be futile. If some other program of education in the church will result in 75 percent of the people participating in the time of Bible study why should we be satisfied with our present Sunday school effort in which only 34 percent of the people participate? If our investment could bring dividends of 75 percent dare we continue investing for 34 percent dividends? Changing our method or improving our present method would be a step forward in the battle against futility.

Caution must be taken against placing too much emphasis on numbers. The experience of Ezekiel is an example to us that the evident results do not determine whether or not we have followed the will of the Lord. The Lord told Ezekiel, "I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house) yet shall know that there hath been a prophet among them." (Ezekiel 2: 4, 5)

If Ezekiel would have looked only at the visible dividends he would have declared that he was fighting a futile battle. Yet God had a purpose in Ezekiel's ministry. This purpose couldn't be measured by the response of the people to his ministry. He was to minister whether they listened or not. It was not a futile battle; it was a fulfillment of God's command.

The apostle Paul reminds us that our duty is to plant and water but God gives the increase. He gives the increase and He alone can measure the real value of all the dividends from the investments.

The secret in this battle against futility is to know Him. To know Him in such a way that we know His voice saying "This is the way, walk ye in it." To know Him in such a way that we are willing to be faithful to His command even when the dividends are not as visible as we would like. To know Him in such a way that we are willing to change our methods in order to make better investments. When we know Him in this way and follow His directions our battle is not a futile battle. Let us KNOW HIM well that we might be used to MAKE HIM KNOWN.

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry out the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Now the church is planted and self-governing. By request of the church, missionaries continue to give assistance in church administration and technology. The church receives economic aid from the mission to strengthen its cause.

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ABOUT THE CHANGE OF NAME

By now most readers have become familiar with the change of name from CONGO to ZAIRE. We thus call this quarterly *The Zaire Missionary Messenger*. Pronounced Zah-ear.

Because of the change of name of the country, and since it is the intent of CIM to extend its services to other parts of Africa, we anticipate changing the name of the mission. This is under study by an appointed constitution revision committee. The name change requires board action and the board meets June 1972. Please be patient while we struggle with this confusion until appropriate opportunity allows for clearance. We will continue to be known as CONGO INLAND MISSION until officially announced and publicized.

The people in Zaire are called in French "Zairois." Pronounced Zah-ear-wah. In English they are called Zairians. Pronounced Zah-ear-e-uns.

FOR DONORS WHO PREFER PROJECT GIVING

Approved projects for 1972 include the following:

Christ-for-All	\$1,000
Bible Institute (Kalonda)	5,000
Christian Education	2,000
Missionary Travel to Villages	1,750
Tshikaji Nurses Training Center	3,000
Industrial Arts School (Charlesville)	3,500
Agricultural Center and Extension	7,500
Kinshasa Theological School (ETEK)	7,500
Radio Ministries (STUDIPROKA)	2,000
Medical Ministries	1,500
Literature Distribution	6,000

Rev. and Mrs. Archie Graber left February 12 to spend approximately 14 months developing the Tshikapa Church Center. Additional funds are desired and could be used soon to make best use of Archie's time. Such contributions should be designated Tshikapa Church Center and can be sent through conference channels or directly to:

Congo Inland Mission
226 West High Street
Elkhart, IN 46514



THE **AIMM** MESSENGER

AFRICA INTER-MENNONITE MISSION, INC.



EARL ROTH, principal of the Nyanga Secondary School, passes the keys of the office to successor, Kangu Sualula.

FALL 1972 ISSUE

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THE AIMM MESSENGER

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The AIMM Messenger, 226 West High, Elkhart, Ind. 46514.

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EDITORIAL

Key words are used to describe events, attitudes, actions, and relationships. Words like “radical,” “revolutionary,” “rebel,” speak of reaction to the status quo. “Brotherhood” speaks of a relationship. “Caring” and “sharing” express concern and attitude.

Sharing has many forms. One might give voluntarily or in response to force. The force may be an imposed tax, cultural approval, or pity. Sharing may be sparked by tax advantages. It is a moral issue; for some a spiritual issue.

Caring is sometimes thought of as being synonymous with sharing. It is possible to share without genuine care. But the probability is that he who shares is more than a generous being. He cares enough to do something.

It is not expected that one person or a select few do most or all of the sharing while others enjoy the fruits. Sharing is intended to be a universal process. Where an individual or small group suffers, adjacent individuals or groups may be able to handle the problem. When masses of people are deprived because of inequitable distribution of wealth or catastrophe, mass methods and responses are required.

Sharing has always been an integral interaction of society, but the efforts have been too feeble for the immensity of the problem. Inadequacies appear in all cultures. In some instances the whole nation is poor. Poor in almost everything—literacy, natural and developed resources, trade balances, cultural development, spiritual insights, and life. Someone is indebted to share. Jesus spoke of those who gave the “cup of water,” “raiment,” and “food” to the needy.

A key word now is CARE. To care and not share denotes the texture of the care. Cares goes much deeper than share. Care is active concern. It may cost materially but will more likely take a form more difficult to express. It's the kind of action we often think of least. Being noticed, wisely corrected, approved, morally supported, encouraged, given a courtesy, respected, accepted are all forms of caring. What we may think is best for a person can be quite selfish. The victim becomes the object of our convenience or opinion. It may be the best one can do under the circumstances while at the same time have brutal qualities. With the colossal mass of knowledge and experience available to us, we are still learning how to deal adequately with the frustrated, deprived, aged, unfortunates, and incorrigibles. We know in part what we ought to do but lack the courage and means to do it.

Care is more than rhetoric. It is a deep feeling, wisely guided into appropriate action. It involves care for the whole of man; for all men.

AIMM is seeking to use gifts in concert under the jurisdiction of the Holy Spirit not merely to express care but to CARE.

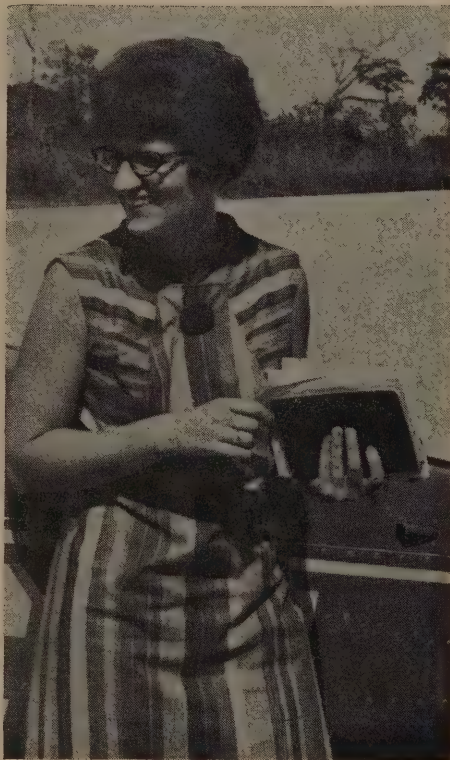


CARING MINISTRIES

Caring precedes sharing. One can share out of pity with a minimum of compassion. Caring demands personal involvement - directly or indirectly. Forms of caring are here-with portrayed.

ELVINA MARTINS, M.D., carefully reviews medical records with her Zairian colleague before the day begins. Years of caring produced a dispensary, trained nurses, and daily medical aid to the ill. The dispensary has a daily waiting line. Difficult cases are referred to the doctors.

LEONA SCHRAG majors in Christian education. She studies the opportunities, wrestles with Christian education problems, and seeks to advise the Christian education committee. She has been writing and translating lessons for Bible studies in the Sunday schools and other meetings.

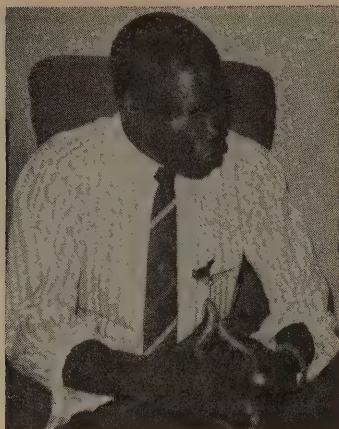




EUDENE KEIDEL expresses care to women seeking to learn the techniques of sewing on a machine. Classes of formal and informal instruction are provided for women who wish to add to their skills and knowledge.

BOB SCHMIDT exchanges ideas about programming with his Zairian colleague. Currently Studiproka (the Kananga radio program production center) develops programs for approximately five hours of broadcasting weekly. Programs are done with Zairian talent and include Bible studies, evangelism, health hints, and moral and spiritual life aids.

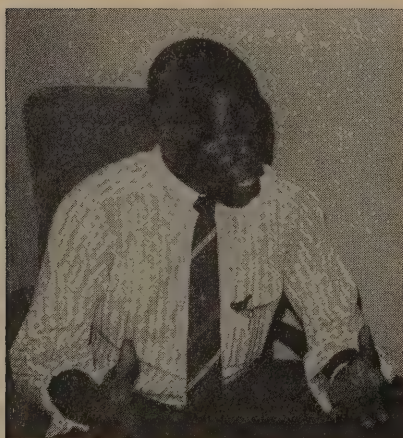




KABANGY- HARDER DIALOGUE CHURCH HARVEST



The Reverend Kabangy Djeke Shapasa, General Secretary of the Zaire Mennonite Church, and Missionary Waldo Harder have many private consultations. Kabangy is responsible for the spiritual life of the church. Harder teaches at the Bible Institute, serves as counselor to missionaries and church administrative officers. The conversation provides valuable insights and information.



This is the harvest season in America and we would like for you to share with the readers of the *Messenger* your observations of the harvest within the church in Zaire. Tell us about your work. *Kabangy* One of my responsibilities as General Secretary of the CMZ (Mennonite Community of Zaire) is to coordinate the spiritual activity of the church, above all seeking lost men and leading them to Christ. Also involved is administration of the total program, the ultimate goal of which is a harvest of souls for Christ.

Harder What principles of harvest do you find in the Bible?

Kabangy Jesus tells us in Matthew that the harvest is great and the laborers few, and that we, God's people, are to prepare the soil in order to have a good harvest.

Harder How do you evaluate the harvest up to the present?

Kabangy I believe that currently we can count a church membership of 45,000



or possibly more. Many of the churches have been organized into local units with a council and deacons. This is true in the villages as well as the church centers. *Harder* In the past, education, medical work, and evangelism have been used to sow the seed. Do you see any one of these as being most fruitful?

Kabangy In my thinking the work of the dispensaries and hospitals has been very effective even as Pastor Mbombo is doing here at Kalonda as hospital evangelist. Many of the sick have been comforted, confronted with the gospel, and have found Christ. They found healing of their bodies as well as healing for their souls.

Harder What means have been used to evangelize in the villages?

Kabangy Usually the seed has been sown through preaching services. People have been challenged to accept Christ at the close of a gospel message. I see a new approach developing today — witnessing by dialogue, one person to another, especially in house-to-house visitation. By this personal contact we learn of the individual's need and thus can more effectively reach this soul for Christ. It's not just a matter of preaching, but we should deal personally with souls in order to meet the specific problems.

Harder Does this approach demand a reappraisal of methods to train workers for the future?

Kabangy Yes. Jesus while traveling entered into the house of Zacchaeus and visited in his home. The method proved effective in that day, and it will also do the same for us and help to increase the harvest remarkably.

Harder Do you feel the time is ripe for this new approach?

Kabangy Times have changed. The work of evangelization must continue. The work which the missionaries began is continuous, but now the responsibility falls on us. We see progress in the work and we want to share in the evangelization of the world.

Harder Do you feel the church is showing a healthy growth today?

Kabangy In the past there has been a great movement of expansion. This continues to be true today. Presently there are five areas desiring to be accepted as

new districts in our church organization. For example, at Kinshasa there is a strong movement to organize a church. In the Mutena area the people of Kasadisadi, sixty miles from the station, have a real hunger to have their very own church center.

Harder You mentioned Kinshasa. What is happening there?

Kabangy We have a new work beginning there which is very encouraging. They say, "We are Mennonites and we want a church where we and our children can worship and teach the principles of nonviolence and practice the teachings of our Lord Jesus Christ."

Harder Do you think that in several years we may have a church in Kinshasa of several hundred members?

Kabangy We have about one hundred members now and anticipate many more. Our students in the theological school there will do their practical service and assist in building up the work. Yes, we expect to have a strong church there.

Harder What, in your estimation, will produce the most fruitful harvest in the future?

Kabangy I believe that the big task today is to prepare the leadership of tomorrow, because they will be the workmen of the future in the church. We have a number in training now with a mind to learn and an eagerness to serve. For example, we are training men in the Bible Institute, the Theological School in Kinshasa (ETEK), and there is the seminary in Kisangani — all preparing workmen. We anticipate that they will be well trained, spiritually disciplined, and able to assist our communities in their social development and agriculture, as well as in spiritual nurture.

We are now planning how to develop indigenously the work of the church. Our national president is encouraging us in the same vein to be responsible citizens and to put forth every effort to forge ahead as a truly independent people. We are emphasizing to our church people that the work and the responsibility are now ours.

Harder Since the CMZ field is basically rural, do you feel that the majority of villages have been effectively evangelized?

Kabangy There are many areas where

the gospel has been proclaimed and where there are believers. Other areas are still to be reached. The big task confronting our church today is to take advantage of past results and provide strengthening and renewal for these converts. Let's use the illustration of a field. You have plowed a field and worked the soil well for a good seedbed. You plant the grain. When it comes up you suddenly find weeds, which you remove and encourage the good plants. Similarly, in the church we need to cultivate and encourage the new Christians in their faith.

Harder Weeds! What do you see as the chief hindrances to growth in our CMZ church?

Kabangy The great problems are polygamy, poverty, and the multiplicity of new sects. Our task is to get rid of these weeds or hindrances and teach men how to conduct themselves according to the Bible. In Genesis 2 the Lord created man and woman—not a number of women to marry, but a helpmeet for man.

As to poverty, we need to teach the necessity of work. If any man will not work, neither can he expect to have food to eat. The many sects mushrooming in recent years have confused many believers. Salvation doesn't consist in belonging to some particular sect, as some would teach. Salvation is in Jesus alone. We must present Him as the King of kings and Lord of lords. Isaiah 53 portrays Him as wounded and bruised for our sins, thereby redeeming us and becoming our Savior.

Harder You referred to poverty briefly. How do you evaluate SEDA, the mission agricultural program as a solution to poverty here in the interior?

Kabangy I am very happy with the program of SEDA because it has for its goal our individual development through our own work. Our national program "Objective 80" encourages every man to work in order to have food to eat. If we won't sow, we won't reap. As Paul says in Galatians, if we sow good seed we can expect a good harvest, but if we sow weeds, that's what we'll reap. So if we work, both we and our families eat. Psalm 121 teaches us that all things

come from God, and He has made us stewards to faithfully use them.

Harder What projects are afoot to assure a good harvest of souls for the future?

Kabangy As I see it one inviting project or open door is in our schools. The government provides for the Word of God to be taught in our schools, both mission and public. Our experience has been that this is and will be a fruitful ministry. Today we are preparing a corps of workers in our training institutions to carry out this program. We need capable leaders for this opportunity before us.

Harder What do you envision further to strengthen the work at the village level?

Kabangy Planning local seminars on the village level would help establish the laymen and lay leaders in our churches. We have deacons in the villages who conduct the work by themselves. We need to strengthen these lay leaders and encourage the local village churches. It's the method used by the Apostle Paul when he returned to the churches to organize them and appoint elders.

Harder Do you have a final word directly to the church in America?

Kabangy For the future we anticipate having a continuing mutual and cordial brotherly relationship, that the work of evangelism, winning the souls of men, may not slow down or come to a halt. We continue to look to the AIMM board to send us spiritually mature personnel who can work hand in hand with the national pastors and evangelists. We will continue to need doctors for our hospitals, teachers in our Bible training schools, as well as in our high schools and professional schools, literature personnel to translate and produce books, study materials, and tracts, and women who will assist our wives to develop spiritually and socially.

The doors are open awaiting our entry. Opportunity is unlimited. The call to reapers resounds equally to you there as to us here. Today there are no Zairians. There are no missionaries. There is no difference—for we advance together in the cause of Christ. We are laborers together in the great harvest field of our Lord.

"In my thinking the work of the dispensaries and hospitals has been very effective even as Pastor Mbombo is doing here at Kalonda as hospital evangelist. Many of the sick have been comforted, confronted with the Gospel, and have found Christ. They found healing of their bodies as well as healing for their souls."

*Kabangy Djeke Shapasa,
General Secretary*



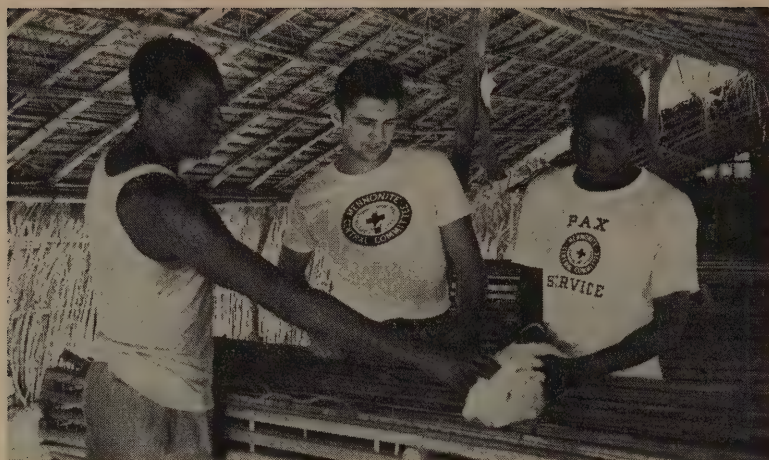
CARING is the business of Leona Entz, missionary nurse. Caught with a group of women and babies is a daily occurrence for her. An average of over one hundred births monthly at the Kalonda maternity is routine. There have been as high as 165 in one month. A recently opened maternity at nearby Kele by the Catholics has given some relief. Difficult cases come to Kalonda because doctors are available.

How can you care for so many—for so long? Pre-natal and post-natal examinations are done regularly. Zairian midwives do a majority of the deliveries but then there are always difficult cases requiring special caring. Numerous cesareans are required monthly.

After the babies are born, Leona and her colleagues switch to the role of pediatricians. Long lines of anxious mothers with squirming babies wait for a word of counsel or medicine.

Leona Entz is only one of missionary nurses. The same could be said of Aggie Friesen, Lois Slagle, Elda Hiebert, and other nurses less directly related to the maternity work.

It's times like that when extra CARING is deeply appreciated.



PAXMAN BIKES TO ZAIRIAN VILLAGES —CARING

Larry Geissinger, Quakertown, Pennsylvania, spent 27 months pedaling a bicycle over sandy roads in Zaire, Africa. As a Mennonite Central Committee Paxman involved in agricultural extension work, Larry biked to villages as far as 60 miles from Mukedi, the village where he lived.

"Alumand Falisean, an African co-worker, and I would take along a blanket and a first aid kit on our trips," said Larry. "On one of our recent trips we traveled 120 miles in about five days. The friendliness of the people really impressed me. We would stop and ask people we'd never seen before for a drink or for a bed at night. They had great hospitality."

Larry and Alumand visited various villages to teach people how to care for small livestock such as chickens, rabbits, and ducks. Sometimes they explained how to build a rabbit hutch or how to vaccinate chickens. At their headquarters in Mukedi, Alumand and Larry kept chickens and rabbits for breeding stock and put together an incubator to raise chicks to sell to interested Africans. They also supervised a program to buy back from villagers any animals they wanted to sell and to truck the livestock to a city for marketing.

Mukedi is an outpost of "Service de Development Agricole" (SEDA), a project supported by MCC and the Africa

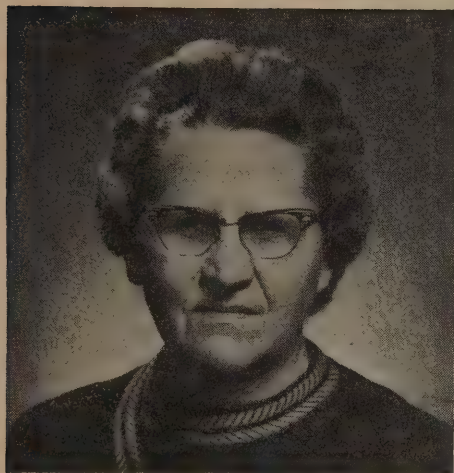
Inter-Mennonite Mission. Fremont Reigier, SEDA director, and several Paxmen are involved with an experimental farm center in Nyanga about 75 miles from Mukedi. The main thrust of the SEDA program is agricultural training at grassroots levels. Eight Paxmen like Larry Geissinger are now in agricultural extension work in Zaire.

"From a health standpoint," said Larry, "raising chickens and rabbits to supplement the Zairian diet is important. The staple food is manioc which has less than one percent protein. If an average villager eats meat once a month he considers himself lucky. Last year a manioc blight struck the Mukedi area and wiped out most of the plants. The lack of manioc has forced many Africans to eat the millet usually fed to rabbits. As a result many of the rabbit projects are suffering."

Although Larry was not officially related to the Mennonite mission (school, hospital, and church) in the village, he served on the Mukedi Mennonite Church council. He attended a conference for Zairian Mennonite churches within a several-hundred-mile area. The conference led by Zairians included a focus on what Mennonites believe and why. Larry was one of two non-Africans present.

Larry is the son of Isaac and Edna Geissinger, Quakertown, Pennsylvania, and a member of the West Swamp Mennonite Church.

Back to ZAIRE. . .



TINA QUIRING has been active in African ministries since October 1949. Prior to going overseas, she taught in the Mountain Lake, Minnesota, Bible school and the Berean Academy at Elbing, Kansas. She left for a fifth term October 11, is living at Kalonda, and is engaged in literature production and distribution.

Miss Quiring originates from Mountain Lake, Minnesota, with membership in the local Gospel Mennonite Church. In Zaire, she writes, translates, directs mimeographing of heaps of materials, and has been responsible for literature distribution in villages and through retail sales from several literature centers. She has trained helpers who now assume major responsibilities which once she was compelled to bear alone. Zairians have learned to love and respect her in response to her love and respect for them.

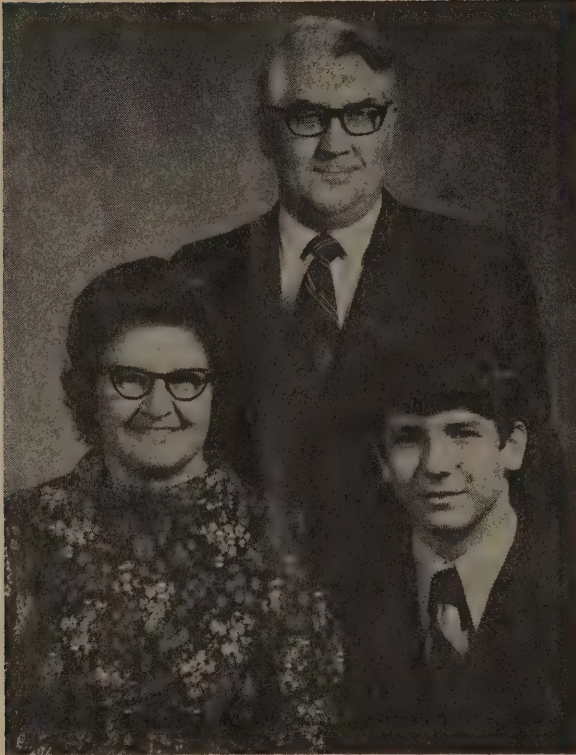
HENRY AND TINA DIRKS first went to Zaire in September 1963 to manage the printing operation of LECO in Kinshasa. He introduced new methods and additional machinery making possible a substantial increase in production. He taught and trained Mr. Diangikulwa, a Zairian to replace him. Kiangikulwa was named press manager in June 1971 and Dirks worked with him until June 1972.

Prior to departure from Zaire, Dirks was asked to open a printing press for FOMECO (Fonds Medical Co-operatif), a Kinshasa hospital. The hospital is government operated and Dirks will be responsible to purchase equipment and supplies for the operation, open it, and eventually train nationals to replace him.

Dirkses left October 15 with their children, Ruth and Joel. Alfred and Rudy left in August to enter the American school when it opened this fall. Mary and David remain in the States and attend Grace Bible Institute. Dirkses are associate missionaries of AIMM and are supported by the Zairian government.



to ZAIRE. . .



*Genny,
James and
Timothy
Bertsche*

JAMES AND GENNY BERTSCHE returned to Zaire in November to continue translation of the Scriptures. Prior to going, they completed translation and typing of the New Testament into the Gipende language. They are now working on the Old Testament, employing Zairians with a good grasp of the Gipende language for correctness. Working from Nyanga, their goal is to complete the translation work within two years or less.

The Bertsches began overseas assignments in August 1948 and have served continually since. The involvements have taken them to Mukedi, Kandala, Tshikapa, and Kalonda where they have taught, translated, evangelized, and counseled. James followed Vernon J. Sprunger as field administrator and served until the responsibility was shifted to Zairian leadership. Tim, their son, returned to Zaire in August in time for the opening of the Kinshasa American School. A daughter, Linda, is a junior at Goshen College pursuing a degree in nursing. Another daughter, Sandra, is teaching at the Jimtown High School near Elkhart, Indiana.

PETER AND ANNIE FALK took a short summer furlough and returned to teaching responsibilities for the opening of ETEK in Kinshasa. ETEK is a theological school in which the Zaire Mennonite Church shares and has sixteen out of approximately eighty students enrolled. Peter is registrar and professor of church history. Annie teaches classes in home economics and conducts laboratories for the women students.

The Falks began their overseas services in August 1952. Their major involvement has been teaching in the theological school which has been developed through several stages. From the beginning, both Peter and Annie have been deeply involved in teaching and training church leaders. Today they have the joy of observing some of their products in action.

A son, Marvin, returned to Kinshasa in August to continue studies in the American School. A daughter, Leola, is a freshman at Goshen College.

A Mennonite church community is in the making in the city of Kinshasa. The Peter Falks and Richard Steiners are sharing in the developments. Mennonites from the rural areas have moved to Kinshasa and serve as a nucleus. Students from ETEK find this a valuable laboratory in which to exercise their knowledge and training.

*Annie
and
Peter
Falk*



Women of Zaire

SCHOOL FOR GIRLS—Ever since the delegation of women (Tina Block, Joy Link, Mary Harder, and Margaret Epp) visited the Zaire Mennonite Church (March 1971), conversations about a school for girls have been high on the agenda of the AIMM Women's Auxiliary. Dreams of the Zairian women are becoming reality by cooperative efforts of the Zaire church and North American women.

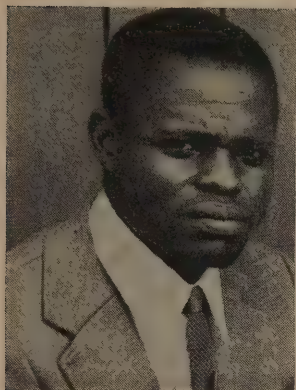
The Zaire Mennonite Church Administrative Committee has authorized and appointed a Girls' School Committee to do the basic planning. The visit of Mr. and Mrs. Kakesa Khakha Gasala to North America (June-July 1972) sparked lively action for the idea both here and in Zaire. LaVerna Dick has volunteered to give the school the needed qualified leadership. She has a master's degree in home economics, taught two years in the North American school system, and is deeply committed. Zaire is not strange to her—she was raised there, the daughter of the Rev. and Mrs. Elmer Dick who serve at Mutena.

The AIMM Women's Auxiliary has responded with board approval to raise \$10,000 to be available in 1973 for basic building and equipment. Here's a chance for the North American women to CARE and SHARE with their sisters in Zaire.



LAVERNA DICK is in Brussels, Belgium, studying French in preparation for teaching at the newly proposed girls' school in Zaire. AIMM and EMZA waited a long time for such a person. Work with women has been done from the beginning and continues as missionary women have taught and demonstrated in small groups. The Bible Institute and ETEK have programs for women. This will be an approach to both formal class work and demonstration with young girls.

The Girls' School Committee, authorized by the EMZA, provides a cross-section of personnel, well-qualified in educational procedures. The committee members are:



Kangu Sualala (Enos)

Kangu Sualala (Enos), director of the Nyanga secondary school, successor to Earl Roth, and first Zairian director of the school.

Kakesa Khakha Gasala, former teacher and currently Legal Representative of the church.

Lodema Short, veteran missionary teacher, head of the pedagogy department, and has taught numerous other subjects.

The committee is to respond to the following questions and report to the Zaire administration:

1. What is the best location for the school?
2. What is to be the academic level?
3. How many years in the program of studies?
4. Should it be attached to the Nyanga Secondary School?
5. What are the government stipulations in regard to such an educational program?

THIS THANKSGIVING AND CHRISTMAS . . .

Kakesa Tunandaga, daughter of Mr. and Mrs. Kakesa Khakha Gasala.



GIVE . . .

the mothers of Zaire a gift to help start a homemakers' school for their

DAUGHTERS

to become better wives and mothers; better homemakers and Christians.

Gifts may be sent through your local organizations to your conference headquarters or directly to:
Africa Inter-Mennonite Mission
226 West High St.
Elkhart, IN 46514

"I do not presume to give answers to these delicate questions. This I leave to the Zairian theologians who will try to find answers to them for the good of our young church."

Kidinda Jean

Kidinda Shandungo (Jean), son of pastor Kidinda Dambi (David) at Mukedi is currently doing graduate studies at George Peabody College, Nashville, Tenn. He is taking work toward a degree in International and Comparative Education and Educational Administration. He is sponsored by AIMM.

Prior to coming to the States, he taught in the Mukedi secondary school and also served as director. He came in August and Mrs. Kidinda joined him with their three children on October 17.

The following article on "African Church and Modern Polygamy" was written by request for this issue. He wrote it in English and readers will find it very interesting and helpful in understanding cultural differences as they pertain to family and especially the role of women.

AFRICAN CHURCH AND MODERN POLYGAMY

by Kidinda Shandungo (Jean)

In Zaire we are going through the period of reexamination of the values brought by the western civilization since our meeting with it. This current which is called by the just title "Recourse to Authenticity" tries to give to Zaire and the Zairians their own identity which must guide them in their way of progress for the historic meeting with all the nations of the world.

Our church which is still very young will need to consider seriously this problem and begin to rethink its physiognomy and structures. That is what urges me to give my own impressions and ascertainments on traditional polygamy and on some consequences of its meeting with western culture. Maybe my impressions will not be those of others. That is why I will say in advance to the readers not to make hasty generalizations of them.

The philosophy and the conception of life in the western world have been profoundly marked by the Christian religion which can be considered as the very base of this society. History shows us clearly how the church has dominated the western world. For example, there were long periods during which the emperors and the kings in the west owed their powers to the church. This small historical recall is of great importance, for if the church has dominated and fashioned western society, the church in her turn, while keeping her doctrine, has not failed to undergo the influence of society and to adopt the organization and certain practices which were not found necessarily in the first Christian communities.

When the first missionaries arrived in Africa, their first goal was to bring the Christian religion to this pagan people who did not know it. In the same period Africa was considered an uncivilized world. Thus to the first goal of religion was

attached a second goal—that of bringing civilization. Africa was considered a “tabula rasa” to which it was necessary to bring everything. This being the case, it could not be expected that the missionaries could have adopted certain good African traditions in the bringing of the gospel. So if I reveal here some traditions rejected purely and simply by the church, there is no criticism. I would be very ungrateful for not recognizing the great work of the first missionaries in building our church. It is quite simply to see better from where we have come, where we are now, and where we will go.

To be more concrete, I will stop for the moment at the practice of polygamy and its meeting with the western world. Studies which have been done on traditional African societies show that African polygamy was practiced for multiple reasons:

1. Social reasons.

In traditional Africa, the woman was considered a source of wealth and power because the work in the fields was for her. Thus the more wives one had, the more wealthy one became.

Also, the family or clan was stronger, more powerful, and more invulnerable when it was composed of numerous members. Thus the more wives one had, the more children one could have and

therefore the family became powerful.

2. Moral reasons.

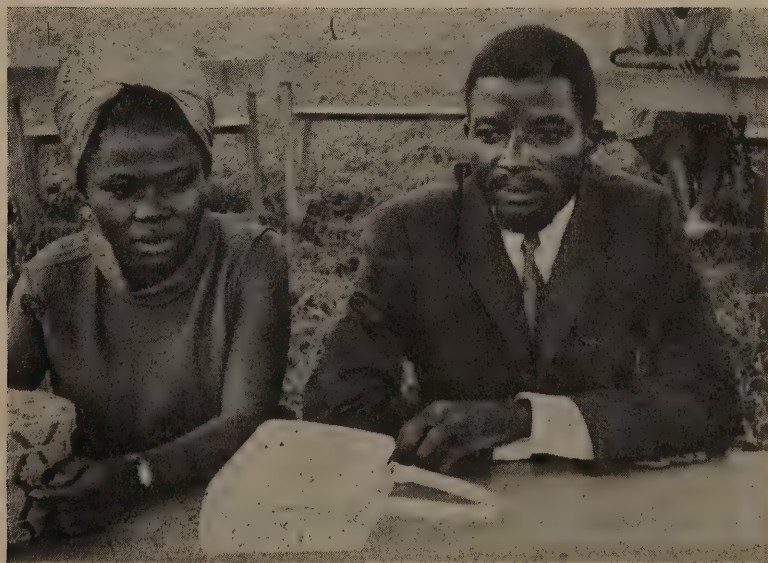
In the majority of African societies, prostitution and adultery were often punished with death. It was also forbidden to have sexual relations with a woman who was feeding her child, for if she conceived that would biologically stop the milk and so condemned the baby to die. Because the period of lactation lasted sometimes one or two years, and in order not to commit adultery with other women, the man married more than one woman.

3. Demographic reasons.

In the village, children at the age of marriage, or more before, could not continue to live in the same cabin (or hut) with the parents. While very much before the age of marriage, the boys built their little huts in which they slept, the solution for the girls was marriage. But very often the number of women is superior to that of the men. What can be done with the excess of women? The sole solution to allowing both the occupation of almost all women and avoidance of prostitution and concubinage was therefore polygamy.

The status of woman in western society is different from that of the African woman. But since it was necessary to liberate the African woman and to

Continued on page 20



Mr. and Mrs. Kidinda Jean

"Some years ago when I was preparing to come to America on furlough an old chief came to say goodbye. He gave me about five cents to help defray my expenses as he wished me well."

F. Schmallenberger

Fanny Schmallenberger gave 37 years of her life to the people of Zaire. She returned last July for retirement. The Zairians reluctantly let her retire. She relates some of her joys.

FANNY SCHMALLENBERGER RECALLS . . .

by Fanny A. Schmallenberger

At Mutena, Baba Mutshiaudi planted cassava and peanuts in a plot of ground partially cleared of trees and bushes. Not far from a lovely small stream she planted corn. When the corn was ready to harvest we went with her to the forest. She plucked the fair-sized ears and threw them on a pile. When it was time to leave she filled her basket, placed it on her head, and started off toward the uphill trail to her little home, rejoicing in her harvest.

During the corn season one sees lines of women coming in from the fields. Their heads are crowned with dishpans or baskets heavily loaded with the fruit of their labors. As they travel they walk briskly, chatting or chanting merrily along the way, rejoicing in their harvest.

In the Morton, Illinois, area Mr. "X" planted soybeans, pumpkins, and corn. This is harvest time so he is busy with the beans and corn. The cannery takes care of the pumpkins.

Whether Baba Mutshiaudi gathers her crop with her own hoe and hands and carries it home on her head or whether Mr. "X" gathers his with a combine and hauls it to the elevator, it makes no difference. Both along with their fellow farmers rejoice when the harvest is in and do not bemoan the time, frustrations, and hard work that was required.

I thank the Lord that He called me to sow the seed—His Word—among those who lived in the Belgian Congo and now Zaire. Through the years we encountered the usual tests, trials, difficulties, and frustrations in our seed-sowing experiences. The weather was not always in our favor and the ground was not always prepared. However, much of the seed did fall on good ground and after having been fertilized by prayer, watered by the Word, and warmed by the sunshine of Christian fellowship, it produced a good crop. Some of the harvest has always been gathered in and is safely stored in God's granary in heaven. Some of it is being used by the church which is still sowing the seed and harvesting the crops. If the harvest is not gathered in before Jesus arrives it will go to waste and be burned up as hay or stubble.

My heart has often been touched by kind words of appreciation. Some years ago when I was preparing to come to America on furlough an old chief came to say



Fanny Schmallenberger teaching a class

goodbye. He gave me about five cents to help defray my expenses as he wished me well.

More recently Baba Kampanda sent me a letter announcing her oncoming visit. I answered her letter and told her that I would be glad to see her. We had a nice chat and before she left she gave me two dollars. I was shocked as this was the second two dollars I had received from her. She had come to our girls' home at Kalamba sometime after her mother died and lived there with her two sisters. I had charge of the girls then and she appreciates what the home did for her. She knows that were it not for the help received she would probably not be alive.

I met Pastor Kankenga in the Bible Institute. He was a good student and I enjoyed him and his classmates. Since that time I have had many occasions to meet him and he has always thanked me for teaching in the Bible Institute.

Some time ago our station chairman asked if I knew when and where he accepted Jesus Christ as his personal Savior. I told him that I did not know. Then he told me this story. "When I was still in the primary school you and the George Neufelds toured our area inspecting schools and holding services. When you spoke to us about Jesus Christ I accepted Him and He came into my heart." I said, "I'm so glad that He did."

This man is a graduate of the Bible Institute and his wife also attended.

During the past nine months I have had closer contacts with the family. Many have been through tests and trials. One time a palm tree very close to their house was struck by lightning. More recently they found what they thought were blood spots around their back porch but which proved to be something else. However, the message came through. There were enemies lurking about trying to destroy them through witchcraft or other means.

When we left Mutena we had prayed together. This pastor and his wife assured us that they would be true to the Lord whatever the cost. And I believe they will.

Baba Tshifutee is an old blind woman who was baptized last year. She said that I helped her to become a Christian. How, I don't exactly know.

As fellow workers in the harvest fields of earth we share alike. Some sow the seed, some water the plants, and some spread the sunshine of fellowship and God gives the increase.

Let's be faithful in gathering in the harvest no matter who we are or where we live. Then when it is all gathered we'll rejoice together throughout eternity.

"Yes, they go out weeping, carrying seed for sowing, and return singing, carrying their sheaves" Psalm 126:6.

POLYGAMY Continued from page 17

establish equality between her and the man, the church and the State fought vigorously against the practice of polygamy. This struggle still continues in our time. For example, when a polygamist is converted and believes in Christ, the church forces him to divorce the other wives and to keep only a single one in order to be baptized. If the church thus finds a solution for saving the soul of a polygamous man, on the other hand she leads to the abandonment of the other women who were married legally although customarily. This matter is all the more grave as the church exposes such abandoned women to prostitution for their material and moral maintenance. It often happens that the polygamous man who abandons his wives in order to be baptized, continues to meet them but now secretly.

If monogamy is encouraged in the New Testament, there is nowhere in the Bible, as far as I know, that condemns polygamy or considers it as prevention of salvation. In any case it seems to me that western monogamy is only a purely social practice based on the social and moral conception of the status of the western woman. That is why I find unjustified this fashion of considering monogamy a church law and imposing it as such on African believers.

However, this does not mean that the African church will have to adopt polygamy, because some reasons which militated in favor of polygamy in traditional African society are either completely outdated or in contradiction with the conception of the modern world in which we are also called to play our role. For example, the concept of equality between man and woman excludes consideration of the woman as a source of wealth for the man, but rather an equal partner and consequently excludes polygamy. In addition, present medical knowledge destroys the justification of polygamy as a means of regulating birth and of keeping the man from conjugal infidelity.

However, the number of women is often superior to that of men, such is

the case at present in Zaire. What is happening now, after polygamy has been combated by the church and by the State? The education of women having been neglected and less encouraged while the polygamy was combated, the majority of women who do not have the opportunity of being married, refuse to stay in the village in order to work in the fields, because they are rendered equal to men by the new civilization. These women therefore go to town where they cannot find work like the men their equals except that they have studied. The only means of living for these women is that of giving themselves to prostitution and to concubinage which have become the modern polygamy.

While the traditional polygamy is not yet completely suppressed in Zairian society, we see the rise of the modern polygamy. The traditional polygamy and the modern polygamy are two paradoxical situations with which our church is now faced. Must we combat one and keep the other, or must we keep them both or combat them both? Why and how keep them? Why and how combat them? My intention was only to present the problem as an observer. I do not presume to give answers to these delicate questions. This I leave to the Zairian theologians who will try to find answers to them for the good of our young church.

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THE **AMM** MESSENGER

Formerly the Zaire Missionary Messenger

About People and Involvements. . .



Kakesa Khakha Gasala speaking, with James Bertsche translating, at the Sixtieth Anniversary celebration, Brookside Evangelical Mennonite Church, Ft. Wayne, IN. Melvin J. Loewen and Reuben Short in background.

FALL 1972 ISSUE

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THE AIMM MESSENGER

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NAME CHANGE

Effective Immediately

Since the Republic of Congo is now the Republic of Zaire, and there are plans to work in other parts of Africa, we announce the change of name from Congo Inland Mission, Inc., to:

AFRICA INTER-MENNONITE MISSION, Inc.

adopted by board action June 19, 1972, at Ft. Wayne, IN. It will be abbreviated AIMM.

This is not a new mission organization, but a continuation of the former Congo Inland Mission, Inc.

Reuben Short
Executive Secretary

GLEANINGS

from the report of Reuben Short, Executive Secretary, to the AIMM board.

We are celebrating our sixtieth anniversary of corporate existence. On January 30, 1911, twelve brethren representing the Central and Defenseless Mennonite Conferences met at Meadows, IL. Rev. C. R. Egle presided and stated the object of the meeting, "To have our boards cooperate in investigating a field of labor in Africa." They called themselves the "United Mennonite Board of Missions." In September 1911 they changed the name to "Mennonite Missionary Alliance." But when incorporation was decided, the name was changed to "Congo Inland Mission." Incorporation proceedings officially began on January 12, 1912.

Developments in Africa call for another name change, also constitutional changes. The last major revision of the constitution was in 1956.

A mixture of vision and struggle, rejection and acceptance, and obedience to the Holy Spirit founded and developed the Zaire Mennonite Church. It has passed through political and cultural change including times of violence. It is interesting to note that it was January 1911 when God was nudging our forefathers in Christ to do something in Africa. January 1971, sixty years later, the church was fused in Zaire and AIMM officially removed itself from authority, responsibility, and accountability.

During those sixty years there was multiple involvement. There was a concerned, guiding board, an implementing staff, and cutting-edge missionaries—all backed by a concerned constituency. In Africa, there was a responsive people forming a church. The details of action now rest in memories, office files, and historical records.

We have started an inter-continental brotherhood. Pioneer days have receded to expectation and development. Dominance and manipulation have been replaced by mutual trust, respect, and exchange, not perfectly but increasingly.

We are reminded of the words of Jesus (John 13:34, 35):

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

A Time of Transfer

The past year was a time of transfer to the newly fused church, including:

1. Transfer of authority, responsibility, and accountability.
2. Transfer of tangible property.
3. Transfer from the deeply embedded North American patterns and accoutrements to African.
4. Transfer of ourselves—this is taking time, a breaking up and re-cycling of ourselves, reduction of apprehensions, development of mutual trust and respect.
5. Transfer of struggles related to an emerging autonomous church where transfer, change of pattern, authority, responsibility, and accountability occur simultaneously.
6. Attempts of transfer to deeper sensitivity about what is happening seeking understanding with appropriate mutual responses so right things can and will happen.

During this year of transfer, AIMM continued with about one hundred people (missionaries, Pax, TAP) in the Zaire program.

Struggles in Transfer

We remind ourselves of the nature of some of the accompanying struggles of transfer. This helps anticipate and prepare sympathetically for a response.

The transfer affects all of us. In Zaire there are struggles which we must seek to understand. Brotherhood does not look through a glass while others struggle. Here are a few:

1. The Zaire church has reorganized to keep pace with its changing role, numerical size, and spread. There is now a central administration with provincial divisions. Costs of operation are transferred to them since missionaries have been replaced with Zairians who do not have the financial support of the missionary.
2. Leadership roles and relatedness on the various levels require clarification and refinement. Inexperienced leaders need time to learn, and leaders will need harnessing and adapting to the restraints of the church.
3. Old programs need revision, refining, and updating to provide adequacy for current needs.
4. The inherited program requires adjustment to economic limitations including coordination of local financial potential with uncertain outside support.
5. Since outside support has been a sustaining factor, adjustment to within the local economy with uncertainty about the reliability of outside help makes for considerable insecurity to which the church needs to be acclimated.

These struggles alert us to responsible brotherhood. What is the new meaning and substance of intercontinental relationships? We need to negotiate a new policy of support with personnel and funds, flexible enough to allow for unanticipated problems, but precise enough to serve as guidance toward an anticipated goal of ultimate self-support.

CIM Moves Into Another Era

While adjustments progress with the Zaire Mennonite Church and mutual life enrichment takes place, we look forward to intercontinental experiences of greater depth with mutual benefit. Our lives have been enriched and we will seek to pass this on to emerging generations; to generations of other parts of the world.

AIMM has been studying the possibility of entering the small landlocked country of Lesotho. We also have thoughts of possibilities in the French-speaking countries of Africa now without a witness by Mennonites.

Mennonites have been enriched by inter-Mennonite relationships in overseas witness. AIMM has made a modest contribution to working together the past sixty years. Missionaries with origins from six different Mennonite conferences have gone out under the AIMM umbrella.

To this inter-Mennonite relationship has been added an overseas fellowship. There is a significant closeness of AIMM and EMZA (Eglise Mennonite au Zaire). Within Africa there is the Africa Mennonite and Brethren in Christ Fellowship. Through the Mennonite World Conference, the Mennonites of the world are brought together. While Mennonite-Anabaptist theology and lifestyle characterize us, our real unity is in Christ. We must all answer with Peter, "Thou art the Christ, the Son of the Living God." The "Jerusalem" of the Mennonite household is rapidly moving from North America to another center—it could be Africa.

What then is the Holy Spirit saying to AIMM? The clusters of Mennonite fellowships are multiplying and growing. The planting and watering is now fruit, bearing fruit.

There is really no alternative when so much opportunity beckons. But the opportunities may demand considerable adjustment of approach. Time will need to be spent in study and research.

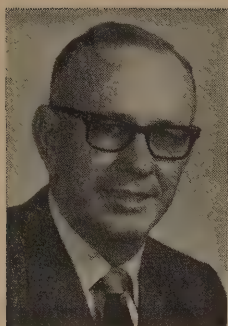
Note: Following the report to the board, the name was changed from Congo Inland Mission to Africa Inter-Mennonite Mission, Inc. (AIMM) as used in this report.

"Not by might, nor by power, but by

MY SPIRIT,

Saith the Lord of hosts."

Zech. 4:6 b



"We had suggested we have prayer before the week began, but they insist on it every morning."

—Ediger

"BIMPE" - top of the list

by Sam Ediger

One of my biggest concerns or prayers before I came to Zaire was that somehow I would find here by working together day by day a love for these people. God has given me just that. I am working with them and have learned to love and respect them. I also feel they have love for us. With this mutuality I feel we have been able to remove mountains.

It has been surprising how much a person can communicate by "sign language," although there are some words we just couldn't have been without. I'd probably put the word "bimpe" which means "good" at the top of the list. Without the language, about all there is left to do is to show one how for one, two, or three times. Then as the task is mastered it is a good feeling to place your hand on a shoulder and say, "bimpe" or "good."



"I wonder who is telling who what to do where. All our concrete is poured with a one-sack mixer. I think we have used seven carloads of cement. One of the local fellows is running the mixer. They can sport these wheelbarrows in high gear. The mixer is new and hope it will last for the job. It runs almost continuously."

—Ediger

"Below, workers are putting up the ridge row. One missed death by a margin when falling through to the floor just missing a pipe stubbed out of the floor.

"The buildings are simple construction of steel frame, concrete and terrazzo floors, and masonry block walls with corrugated asbestos roof."

—Ediger



I found these people to be God fearing. We had suggested to have prayer before the week began, but they insist on it every morning. After one fellow worker fell through the roof from 23 feet, being close to death, while I was rushing for help to get him to a hospital, everyone of the men were gathered around in prayer for him. The man is now recovering.

The workers are hard working and very eager to learn. We can't ignore teaching someone to operate a tractor or other equipment which takes a lot of patience. We have from forty to sixty men working on the hospital. So, we are not only building a hospital to care for the sick and to train doctors and nurses, but also giving the oppor-

tunity for learning and earning. The men appreciate their jobs.

As of now the construction team consists of Paul Donaldson, purchasing agent, electrician, coordinator between building and the job; Ray Elks, interpreter and shop foreman. Sol Ediger has been my assistant in getting feet on the ground since the project started. He returns to Kansas after serving six months. Galen Widmers, Olin Schmidts, and Marvin Neufelds are coming for a short term of voluntary service in summer and fall.

We feel much has been accomplished in the united effort of the church at home and abroad. We want to give God thanks and we trust that He will use us to His honor and glory.

MISSIONARIES - Returning to Zaire

ELMER AND ESTHER DICK left Philadelphia for the Republic of Zaire on August 10. Twenty-six years ago they went for the first time. Three of their four children were born in Zaire. Their first-born, LaVerna, will be going to Brussels to study language in preparation for a first term in Zaire.

The Dicks have concentrated on evangelism, church planting, and leadership training. For three years of the past term they directed and taught at the Kalonda Bible Institute. Together they have spent many hours on the path. Sometimes they take itineraries of three to four weeks during which time they live with the Zairians, seeking to minister to their needs and witness to the saving power of Christ. During such trips, Elmer serves as counselor to pastors and evangelists and ministers in public gatherings. Short-term institutes for pastors are often conducted. Esther concentrates on the needs of women, girls, and children. Their visits are deeply appreciated.

The Dicks have been called to return to the Mutena church center. Mutena has primary and lower grade secondary schools, a dispensary, and a maternity. The church is central to all activities. A Zairian is in charge of the Mutena center.

The Dicks will share the Mutena responsibilities with Lois Slagle. Lois is responsible for medical services working under Zairian administration. The Dicks will continue in evangelism and related ministries.

Three of the Dick family remain in the States. Doretta is a registered nurse practicing in Omaha, Nebraska; Delbert is serving at the Akron MCC center with transportation; and John will be attending Grace Bible Institute. Separation of family is familiar to the Dicks. In 1960 Elmer returned to Zaire for an eleven-month ministry leaving his family behind because of political problems of the time.



Esther and Elmer Dick



April, Olga, Ben, John and Miriam Klaassen

JOHN AND OLGA KLAASSEN return to Zaire in September after an extended furlough that allowed for additional preparation. Both attended the University of Saskatchewan the past two years. John completed a master's degree in science education and Olga finished her bachelor's in education. Both are qualified to teach on the secondary level.

They began their overseas missionary career in 1964. The first year was in language study in Belgium followed by five years in the Nyanga secondary school. John served as director of the school for the year prior to furlough.

The Zaire Mennonite Church has called them to teach in the Mukedi school system. John has been asked to direct the school this next year since a Zairian is currently unavailable. The church however has been requested to seek Zairian directorship in keeping with the goal of transfer to African leadership.

Since returning to North America, the Klaassens have adopted two lovely girls of Indian descent. The girls will accompany the Klaassens to Zaire while their son, Ben, will remain in Canada. Ben is in the School of Physical Education at the University of Saskatchewan.

Olga reports that the girls are anxious to get going. Miriam asks repeatedly, "Is this the day we go to Zaire?" They are deeply attached to Ben and they will miss each other greatly.

Olga recalls a first experience in Zaire which was a joy and thrill. They attended a watchnight service. She said, "Although I understood not one word, I could feel the presence of God as His children testified, prayed, and sang."



Henry, Betty and Garry Loewen

HENRY AND BETTY LOEWEN AND GARRY of Clearbrook, British Columbia, have volunteered to serve at the Kananga radio program production center in Zaire (Studiproka). They left August 1 to replace the Charles Sprungers currently on furlough. Henry will be responsible for the technical operation of the electronic equipment. He will keep the machinery in working order, repair electronic equipment for Zairians, and train a technician to take his place. He has had training and many years of experience in radio and television technology having had a business of his own.

Studiproka is the product of many years of imaginative planning and work of Missionary Charles Sprunger. It began with making tapes on the path and having them run on various stations. Sprunger began collecting basic electronic equipment while serving at Mukedi. Suddenly the Kwilu rebellion of January 1964 ended the effort and the equipment was destroyed.

The Kwilu rebellion forced the radio work to Kananga. At a meeting March 10-12, 1962, at Kananga, AIMM (formerly CIM) collaborated with the Presbyterian Mission (APCM) in developing a program production center.

It was noted that almost nothing was done over radio for the approximately three million people speaking Tshiluba.

Since that time, a residence was purchased with a section restricted for radio program production. Basic recording equipment has been purchased and installed by Sprunger.

Program development has continued so that currently there are programs as follows:

Worship program—30 minutes each Sunday on two stations

Meditation—5 minutes daily on two stations

Religious Song Requests—30 minutes weekly

Listen, Let Me Tell You—30 minutes twice a week, a counseling program on family problems

Spots—30-45 second spots on relevant religious, moral, and health subjects

Next possible steps are making records, filmstrips, and films for television as opportunity allows. Robert Schmidt is currently the director of Studiproka.

BETTY QUIRING spent a major part of her furlough acquiring a master's degree in French at Ball State University, Muncie, Indiana. She also holds a master's in religious education from the Associated Mennonite Seminaries, Elkhart, Indiana.

Betty returns to Zaire August 17 to continue her teaching duties at Nyanga secondary school. Her invitation was to serve as secretary to Kabangy Moise, General Secretary of the conference. However, her preference to continue teaching was honored.

Betty began serving in Zaire in 1955 after a previous year of language study in Brussels. She is a respected teacher constantly upgrading her potential and increasing her usefulness. Her North American home is Dallas, Oregon.

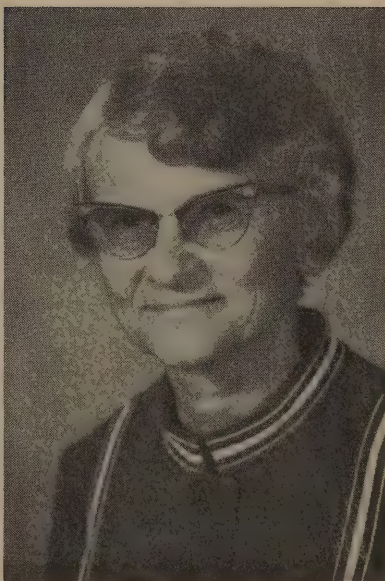


Betty Quiring

LOIS SLAGLE, R.N., has been called back to Mutena. There she will be responsible for the medical work under an African director. Mutena center has a dispensary and a maternity. Periodic visits are made to Mutena by missionary doctors at which time elective surgeries are done. Emergency surgical procedures are sent to the doctors via the MAF plane if available.

Lois made Pioneer, Ohio, her furlough home. She ministered in numerous churches and camps. She took the opportunity to attend Explo '72 in Dallas, Texas.

Lois returns to Zaire August 17. For the first year she will live alone at Mutena next door to the Elmer Dicks. Her overseas missionary career began in 1945 after three and one-half years in various home mission involvements including a home for unmarried mothers.



Lois Slagle

MISSIONARIES - to Brussels



Marjorie Neuenschwander

MARJORIE NEUENSCHWANDER reported an interest in overseas mission work since an early age. She has been active in youth work, in a Youth for Christ trio, and traveled to clubs and rallies singing and witnessing for Christ. She remarked, "As long as I can remember, I've always wanted nursing and thought of serving Christ through this."

Marjorie is a graduate of Taylor University, Upland, Indiana, and Lutheran Hospital School of Nursing, Fort Wayne, Indiana. She has a B.S. in nursing from Indiana University. Her experience includes public health work, general and private duty nursing, and a teaching position at the Lutheran Hospital School of Nursing. She leaves August 29 for a year of study in language and tropical medicine in Brussels and Antwerp. She is a member of the Brookside Evangelical Mennonite Church, Fort Wayne, Indiana. She has been called to teach nursing at the Tshikaji Nursing School near Kananga.

LAVERNA DICK is a second generation missionary, daughter of Rev. and Mrs. Elmer Dick, and has been looking forward to overseas involvement for several years. While in school she had a roommate from Thailand, a great opportunity to be exposed to another culture. Raised mostly in Zaire, she already knows considerable Tshiluba.

LaVerna is a graduate of Grace Bible Institute and Bluffton College with majors in Bible and home economics. She then attended Mankato State College obtaining a master's degree in home economics. Her last two years were spent in the classroom teaching. She is a member of Salem Mennonite Church of Munich, North Dakota.

For a number of years, requests have come to AIMM for teachers for a girls' school. LaVerna will be going to Brussels for French language study after which she will go to Nyanga to set up a section for home economics studies. She will also serve as consultant for women's work at the church centers.



LaVerna Dick

to Lesotho



Allen and Marabeth Busenitz

J. ALLEN AND MARABETH BUSENITZ have volunteered to pioneer in Lesotho. Tentatively they plan to leave about mid-September. A story about Lesotho appears in this issue.

The Busenitzes are scheduled to locate at Morija, a small village about thirty miles southeast of Maseru, the capital. They are to be given teaching assignments when school starts in January. Prior to teaching, during, and thereafter, they will be seeking to learn more about the country and priority needs. A study will be made on how best AIMM can assist in making Christ known. Should it be by working with resident groups or in unilateral effort? A thorough study and evaluation is desired before launching a program.

Allen and Marabeth are well qualified for the assignment. Allen has attended Grace Bible Institute and Kansas State Teachers College. He has had studies in Bible, missions, music, social sciences, and education.

He did graduate work concentrating on European colonialism in Africa. He had a TAP assignment in Tanzania 1963-66 and can read French; also speaks and reads German and Swahili. He has worked with International Students and for the past several years has held a staff assignment with Inter-Varsity Christian Fellowship working on college and university campuses. He states, "IVCF has helped me see the relevance of Jesus Christ to life everywhere and the spiritual needs of people are more real to me." He is a member of the Emmaus Mennonite Church, Whitewater, Kansas.

Marabeth is a graduate of Tabor College, Hillsboro, Kansas, and has had 35 hours of library science at Kansas State Teachers College of Emporia. She taught in the Topeka, Kansas, public school and for two years served as the elementary school librarian. She is a member of the Mennonite Brethren Church of Hillsboro, Kansas, which will share in commissioning the Busenitzes for overseas work.

Women of Zaire

QUOTES—

from Kakesa Kafutshi who visited North American churches in company of her husband Kakesa Khakha Gasala June 15 - July 16, 1972.



Kakesa Kafutshi and Tunandaga

"Women of Zaire first realized the strength of the women in the Mennonite church when you sent us the special women's delegation."

"I never dreamed that I would ever get to visit America! I couldn't believe it when the letter came, inviting me to accompany my husband to the sixtieth anniversary of CIM. We can now share these rich experiences for the rest of our lives."

"Before I left Zaire, I realized that I would never sit down to a meal but that I would remember my children at home." (In Zaire a mother invited out to eat always takes home goodies to her children.)

"Yes, I get tired of meeting so many people. But when I see faces of people who have been in my country, I feel much less tired."

"I like your country very much, but my children. . . ."

"Do tell me, does every church in America have a kitchen?"

"Did these women all come for me? Please take a picture—nobody at home will believe it."

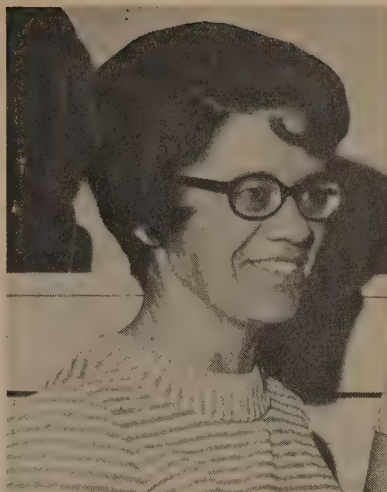
"I bring you greetings in the name of Christ from your sisters in Zaire . . . yes, I am keeping a diary because they will want to know all of my experiences here."



Lois Slagle, Louise Stamm, Kakesa Kafutshi with Tunandaga, Dorothy Storrer, Joy Link, at a Women's meeting at the EMC Church, Archbold, Ohio.

"I have entertained so many people in our home in Zaire and I thought that I would never see them again! But here they are and now I am sitting down at their table and visiting in their homes."

In parting, "If you can't see your way clear to help the women of my generation with their great desire for women's Christian foyers, then never mind, but please do not forget our daughters. We need a girls' school, a special school to teach them the things that we wish we knew how to do better."



Tina Block - first woman to be appointed to the AIMM board. Done at the historic 60th anniversary board meeting.

Mrs. Kafutshi Kakesa fielding questions asked by the W.M.A. of the First Mennonite Church at Berne, Indiana. Seated beside her is Mrs. Martini Janz, AIMM Woman's Aux. Director doing the translating. Next to Mrs. Janz is Marjorie Von Gunten, Pres. of the Berne W.M.A.



LESOTHO

A comprehensive, abbreviated report by James E. Bertsche, AIMM missionary who visited the area in 1970 and 1972 investigating the possibility of AIMM witness there.

Plans are in process for sending Allen and Marabeth Busenitz to the village of Morija, Lesotho to teach and make further study for initiating a witness. (See page 13)

Geography

A small, Maryland-sized country, Lesotho has the distinction of being the only country in the world completely imbedded within another country. Very mountainous, only about 15 percent of the land is arable. Overgrazing has contributed largely to a serious erosion problem. The western border of the country is comprised of foothills with an average 5,000 feet of altitude. A good asphalt road runs north and south through this area. But moving east at any point in the country takes one directly up into the Maluti mountains which rise at points to 10,000 feet and higher. Roads, for as long as they last, are dirt. One early encounters signs recommending caution and four wheel drives to the chauffeurs. Indeed there are numerous little communities up in the mountains which are accessible only on horseback via switchback trails up and down precipitous mountainsides reminiscent of the famed donkey trails down into Grand Canyon.

Scant agriculture produces only part of the food necessary for the populace of some million people. The balance must be bought yearly from the Republic of South Africa.

The People

Driven before the fury of the ram-paging Zulu tribesmen under the famed and despotic King Chaga in the early 1800's, the less militant Sesotho speaking clans gathered around an intelligent chief named Moshoeshoe (Moshwaysh-way) who finally led his followers to an

immense mountaintop plateau which offered some grazing for cattle, a water supply and precipitous flanks which could be mounted only by a few passes which were easily defendable from above.

As the tribal warfare spent its fury, the Bantu intruders were replaced by probing Dutch farmers on their historic trek from the southern Cape in search of farming and grazing land beyond the authority of the hated British administrators of the Cape. After some armed encounters with the Dutch, Chief Moshoeshoe turned to the British asking protection. After twists and turns of events, his mountainous area plus a belt of lowland was finally declared a British protectorate in 1868. In the process Chief Moshoeshoe came to be recognized as King of the new nation of the Basotho people.

Being organized into clans as other Bantu folk, they nonetheless all speak the Sesotho language and declare allegiance to the King who is a direct descendant of the founding father of the nation.

A pleasant, soft-spoken, responsive people, their national greeting is "khot-so," i.e., peace. They keep herds of cattle, sheep, goats and use horses and donkeys for transportation and bearing burdens. Given the altitude, warm clothing is a necessity. The typical national garb is a brightly woven blanket draped full length from the shoulders and wrapped about the body.

Maseru, though the capital and the largest urban center of the country,

counts less than 15,000 people. It reminds one greatly of a frontier town. Dust covered Land Rovers and trucks mingle with men on horseback and an occasional citizen leading a cow. A cattle guard is standard equipment in the entrance-ways of the residential areas of the town.

Economy

Lesotho acquired its political independence six years ago a desperately poor country with no industry. An average of 125,000 of its able-bodied men were outside the country at any given time at work in the South African mines. With wry humor a government bulletin referring to this problem stated that at that juncture even the addition of a new cobbler's bench would have been a significant contribution to the country's heavy industry!

There have, however, been some significant changes the past two years under government impetus. A Lesotho National Development Corporation has been founded which is attempting to attract outside capital and light industry. There has been some success for several additions have been made the past two years including a pottery works and a tapestry weaving shop which turns out products that have won acclaim at European expositions. Other shops also produce such items as electrical light fixtures, clothing, fertilizer, bike tires, and candles. The Israelis have also opened a small diamond cutting and polishing works where local Basotho artisans are being trained to prepare a small quantity of diamonds unearthed in the mountains by pick and shovel. Though a couple of feasibility studies are being made of the diamond deposits, no decisions for full scale mining operations have been made.

It appears, however, that Lesotho's most valuable commodity is its mountainous scenery and climate and deliberate efforts have already been made to exploit it. During the past year a Holiday Inn has been built featuring 220 double rooms, a first quality dining room and a casino which does a roaring business over long weekends as white South

Americans flock across the border to try their luck at roulette and pick up copies of *Playboy* and other similar paperback "literature" for smuggling back into the Republic. Plans are also underway to develop a luxury hotel high in the Maluti mountains with good road access which will feature nearby skiing and trout fishing. Horseback camping treks among the towering peaks will also be a feature.

The Political Scene

Political independence was granted the country in October 1966 amidst factional bickering. The King and his following walked out on official signing procedures leaving Chief Leabua Jonathan to place his signature on the official documents for the new country and to preside over the lowering of the Union Jack. According to the conditions of the agreement, Chief Jonathan served as Prime Minister until January 1970 when national elections were scheduled.

In the political campaigning three factions emerged: Jonathan's Basotho National Party which had large Catholic support and took a moderate position regarding the white South African government next door; the Basutoland Congress Party, a leftist group drawing heavily upon Protestant support which talked a "hard line" regarding South Africa; and a small royalist group which backed the King politically.

When late on election day it became clear that the opposition party would win a majority, Prime Minister Jonathan declared a state of emergency, seized power, and jailed opposition leaders wholesale. After living under tension and surveillance for some time, the King suddenly left the country for exile in Holland. This was the situation found two years ago at the time of our first visit to Lesotho.

On the surface it appears that things have returned to normalcy. The King has returned to Lesotho. All political prisoners are said to have been freed although many still live under restrictions of travel and must report regularly to the local police. Private conversations reveal a continuing sense of tension and

uneasiness. The fact remains that the ruling party has usurped power over the will of a majority of the people.

Conversations with American Embassy personnel and a Swiss missionary couple did not reveal any anxiety on their part as expatriates. The political issue seems to have been and apparently is now between the Basotho themselves. No one gave any indication of reserve with regard to bringing new expatriate personnel into the country.

During our stay in Lesotho there was a national holiday celebrating the birthday anniversary of the King. There seemed to be broad participation and support on the part of the population.

The Religious Community

King Moshoeshoe I, the founder of the nation, early appealed for missionaries and already in 1833 received a trio of Frenchmen sent by the Paris Evangelical Mission Society. (PEMS) In a very real sense this mission society shared—through its pioneer missionaries—in the birth pangs and eventual emergence of this little country.

The church, established in due time by the PEMS, called the Lesotho Evangelical Church (LEC) pretty well blankets the country. To speak of Protestants in Lesotho is to speak of the LEC unless it is otherwise specified. Catholics followed the Protestants into the country by some thirty years. Still later the Anglicans appeared drawn primarily by a concern to afford a chaplaincy for the British civil servants serving in that area. With the passing of time other groups also came to be established including Methodists, the Dutch Reformed, (who wanted to follow up Basotho folk who became members of their church while at work in South African mines), Lutherans, and still later, Assemblies of God and a Pentecostal group or two.

In terms of membership, the rough figures given in Lesotho by church folk are one-third of the population Protestant (with 80 percent of these belonging to the LEC) one-third Catholic and the rest unaffiliated. (Figures from a manual entitled "Africa 1971" edited by Pierre Dostert give the following

breakdown: Catholic 28 percent, LEC 17 percent, other Protestants 4 percent and unaffiliated 51 percent.)

There is a Lesotho Christian Council which seems to have been a casualty of the political cleavage in the country. Since Catholics sit in as observers and share in discussions, the few meetings that have been held the past years have been marked primarily by lack of warmth and substantive discussion.

There is considerable independent church activity in the country though, contrary to the pattern elsewhere, participants do not sever relations with their original churches. It appears that they remain active in both groups.

The PEMS left several mission posts in the country and a network of primary and secondary schools, a Bible school, a theological training school, two teacher training schools (one for boys and one for girls) and a trade school. Not only has the PEMS granted the church its autonomy and turned over its properties and holdings to the church, it last year went even further and completely dissolved itself as a mission society in France. Therefore, the LEC as well as churches founded by this society in other fields of work such as Tahiti, Madagascar, Zambia, Gabon, Togo, and Cameroun are on their own. There apparently has been formed some sort of alliance between the church groups in Europe which originally supported the PEMS and the young churches brought into being on the various fields of the PEMS. Some aid is still given to the young churches by these European congregations in the way of funds and personnel.

The principal mission station of the LEC is Morija founded around 1840 and located approximately thirty miles from Maseru the capital. There is still considerable missionary personnel on the station at work, primarily in the schools, medical service and a well equipped press.

The LEC, as such, is obviously conscious of its long and honorable history but at the same time somehow gives the impression of suffering somewhat from

"battle fatigue." Installed and recognized as it is across the country they still seem to be on the defensive particularly with reference to the Catholics who are moving ahead with an aggressive program and a staff of several hundred expatriates.

Rev. S. S. Thakhodi, a middle-aged pastor who recently has taken over the position of general secretary from the last missionary to occupy that post, seems a bit overwhelmed by the dimensions of his responsibilities.

While I was in the country there was a meeting of the LEC executive committee at Morija (composed of about 20 people including one missionary and one woman). Accorded a few moments in one of their sessions I traced briefly the purpose of my visit, explained a bit about the Mennonite household and its interests in Africa and wished them well in their deliberations.

After a moment of silence, a Pastor Diaho, president of the church, stood and made a series of revealing comments:

1. We are surprised at your visit.
2. We do often feel isolated and cut off from Christians on the "outside."
3. If, as it seems, your visit reflects a sincere gesture of friendship and an outstretched helping hand, we are deeply grateful.

Perhaps one reflection of their feeling of isolation, imbedded as they are in apartheid South Africa, is the way they have joined groups of various kinds, i.e., World Council of Churches, the All-Africa Conference of Churches, and the Alliance of Reformed and Presbyterian Churches referred to earlier in this report.

In conversation with Pastor Mohono he stated that the LEC holds to a conservative position in theology and tradition but I found it difficult, in the limited time I had, to determine exactly what this means.

There are numerous service agencies at work in the country such as OXFAM, CARE, USAID, SAVE THE CHILDREN FUND, UNICEF.

Finding the Handles

Although I began visiting places and talking to people immediately upon arrival in Lesotho I had trouble bringing the picture into focus as far as AIMM is concerned. The key person eventually proved to be Rev. S. A. Mohono, born in Lesotho and educated in South Africa. A man of wide experience, he has been associated with the South Africa Sunday School Union, a Youth Hostel Association and currently is the regional secretary of the Bible Society in Lesotho. He is also a member of the Lesotho Christian Council and serves his church, the LEC, as its secretary of Christian education.

He was instrumental in arranging two interviews in his office, one with Mr. A. A. Kikine, an active Christian layman, and present secretary of the Lesotho Christian Council, and another with Bishop F. Makhatha of the Anglican Church and present president of the Council.

As a result of discussions with these men, the following general tentative agreements emerged:

1. That there is interest and opportunity for Mennonite witness and service in Lesotho.
2. That Mennonite entry into the country should be under the auspices of the Christian Council rather than under any particular church group even though the Council has not recently been functional.
3. That the three men with whom I had discussion take the initiative of proposing action to the LCC as members and officers of this group and press for action.
4. That the first priority for MCC personnel should be someone with experience in mechanics and, if found, should be placed at the LEC trade school at Quthing as per their own request.
5. That given the qualifications and experience of the first AIMM couple available they be proposed to the LEC for service at Morija.
6. That this couple also be available to the LCC for possible involvement in

youth work and special projects in Christian education which might benefit the whole Protestant community of Lesotho.

7. That this couple be considered the liaison between the Lesotho Christian Council and the American headquarters of AIMM and MCC and that proposals for further involvement of Mennonite personnel be studied and formulated with them. (It is MCC's preference and hope that this AIMM person would serve as director and coordinator of any eventual MCC personnel in the country and then also participate in projected semi-annual meetings of area MCC directors in South Africa.)

8. That any further negotiations will await official correspondence from the officers of the Lesotho Christian Council.

Observations

The above tentative agreements, if pursued, mean:

1. That Mennonites could enter the country under a "neutral" body rather

than a particular group — something which should allow for more independent activity in the future if desired.

2. That the Allen Busenitzes would have immediate assignments upon arrival.

3. That they could relate directly and meaningfully with Lesotho church life and leadership and engage in genuine spiritual ministries.

4. That while assigned to a specific assignment within the LEC, there would still be the option of possible broader involvement within the country's Protestant community.

5. That some time would need to be given to MCC personnel and their concerns as well as the total COMBS/MCC program in South Africa.

6. That initially the AIMM would not need to make large budgetary provision for property, housing or equipment. (The Busenitzes should, however, have a vehicle.)

"To him give all the prophets witness,
that through his name whosoever believeth
in him shall receive remission of sins."

Acts 10:43

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Republic of Zaire

Rev. & Mrs. Wilbert Neuenschwander

STUDIPROKA

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Term Expires

Archie Graber, EMC, now in Zaire	1972
Howard Habegger, GCM, Box 347, Newton, KS 67114	1975
Heinz Janzen, GCM, Box 347, Newton, KS 67114	1973
William Janzen, GCM, 1830 Kilborn Ave., Ottawa 8, Canada	1973
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Maurice Stahly, AL, 212 Westshore Dr., Morton, IL 61550	1975
Robert Stutzman, GCM, 14 LaTeer Dr., Normal, IL 61761	1973
Lotus E. Troyer, GCM, Summerfield, IL 62289	1974
Allan Wiebe, EMB, 1902 Virginia, Bellevue, NB 68005	1974
Robert Zehr, EMC, 1206 Water St., Berne, IN 46711	1973
Merlo Zimmerman, EMC, Flanagan, IL 61740	1974

Note: Above roster of board members subject to revision by participating conferences to comply with recently revised constitution.

CHANGE OF NAME

The Articles of Incorporation of Congo Inland Mission have been amended to read as follows:

The name of this organization shall be "Africa Inter-Mennonite Mission, Inc." It was formerly named "Congo Inland Mission, Inc." This constitution is the bylaws of this corporation.

Change of name is reason for concern for people who have made Wills in favor of what was formerly Congo Inland Mission. Legal counsel indicates that this problem is answered in the new statement. It will not be necessary to rewrite your Wills but new Wills should use the new name, "Africa Inter-Mennonite Mission, Inc." This includes legal contracts favoring AIMM in any form.

Congo Inland Mission has not ceased to exist. It has merely changed names to more appropriately represent its interests. Africa Inter-Mennonite Mission, Inc., is not a new organization but a continuation of CIM. The new abbreviation is AIMM.

The new name was chosen with great care and study. Numerous names were submitted by interested people. It first emerged from a committee, then was approved by the Executive Committee, and finally by the board.

"Africa" focuses on area. It was felt that the name should define a specific field rather than assume universal content while working on only one continent. If other countries are included, the name can be broadened accordingly.

"Inter-Mennonite" embraces Mennonites in North America and those abroad related to AIMM. Missionaries have come from six different Mennonite origins and the work in Africa has the Mennonite connotation.

"Mission" conveys that we are seeking to be ambassadors for Christ.

For legal purposes, we are incorporated.

Africa Inter-Mennonite Mission, Inc., is only a name. It has meaning by what we are—not by what we may call ourselves.

THE ZAIRE MISSIONARY MESSENGER



Anniversary Issue

Spring 1972

"NOT FORESIGHT,
BUT OBEDIENCE"

— Frank Enns

*Mr. and Mrs. Mulebo Samuel,
parents of Mrs. Kakesa Samuel,
leaders in the Kikwit church.
(See page 14.)*



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INTRODUCTION—

With the exception of current information, this issue dwells on developments of CIM in North America and the Zaire Mennonite Church. Writers were selected on the basis of interest and involvement covering the past sixty years. Each shares richly from his experience and understanding as he sensed and now sees in retrospect.

Veteran missionary Frank J. Enns states it clearly when he says, "It was not foresight on the part of the disciples that led to the organization and expansion of the New Testament church, but obedience to ways and means the Holy Spirit used to lead them on."

This has been the CIM experience of the past sixty years. Although goals were projected, no one could predict the results. In spite of inadvertent error, political situations, and uncontrollable circumstances, God built His church in Zaire.

"TO GOD BE THE GLORY — GREAT THINGS HE HATH DONE."

THE ZAIRE MISSIONARY MESSENGER

VOL. XL Spring, 1972 NO. 1

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Kakesa Samuel

KAKESA SAMUEL

Zaire Church Statesman
to attend

60th Anniversary of
CIM

Every generation has its unique leaders. Some lead wisely, some foolishly. Some rise to authority by succession, others by what they are and have done.

Kakesa Samuel (recently changed to Kakesa Khakha Gasala by order of government) is a man of quality and productive application. He pioneered out of limited circumstances, took advantage of available opportunity, diligently applied himself, survived threat of his life, and emerged a statesman of the developing Zaire Mennonite Church.

As a young man, he took advantage of the education offered in his day. A graduate of the Nyanga monitor school, he taught school, was soon recognized as a school director, and later became the first national legal representative of the Mennonite church, a responsibility he carries today.

Because of his distinction as legal representative of the church, his life was often threatened. In 1964 he was held captive by the Kwilu rebels not knowing what the next moment might bring. God allowed him to escape to Kandala, then to Tshikapa after harrowing on foot forest travel. A formal education could not have prepared him more adequately for his assignment.

Kakesa Khakha Gasala shared deeply with his brethren as the church progressively moved from mission-dominated to autonomy. Repeatedly he weathered the problems accompanying struggle.

He shared deeply, patiently, and resourcefully in the plans and process that led to fusion of mission and church. After the achievement of mutual agreement on fusion, he engineered the reorganization of the Zaire Mennonite Church.

Kakesa Khakha Gasala will be visiting North America June 15 to July 17,

Continued on page 20

ITINERARY

Mr. and Mrs. Kakesa Samuel's visit to North and South Americas

June 14 - July 24, 1972

June 14, 1972—Arrive in Chicago from Kinshasa.

June 15-17—General orientation, Elkhart.

June 18-20—Participate in 60th anniversary of CIM and share in the annual meeting of the board at the Brookside Evangelical Mennonite Church, 7308 St. Joe Road, Ft. Wayne, IN 46815.

June 21—Available to ministers and church leaders of EMC arranged by Andrew M. Rupp, president.

June 22-23—Mennonite Central Committee, Akron, PA.

June 24-25—Central Illinois 60th anniversary celebration arranged by Ward Shelly, pastor, Washington, IL.

June 26-29—COM-GPS, North Park College, Chicago, IL. During this time Mrs. Kakesa will meet with women's groups in Indiana and Ohio arranged by Mrs. Art B. Janz.

June 30—Rest and review what has happened during the visit since arriving. At Elkhart.

July 1—Travel to Wichita for visit in Newton, Kansas, area.

July 2-3—Meetings with area church leaders arranged by Tina Block.

July 4—Beatrice, Nebraska, area.

July 5—Henderson, Nebraska, area.

July 6-7—Mt. Lake, Minnesota, area churches.

July 8-9—Canadian Mennonite Conference, Waterloo, Ontario, with visit arranged by Mrs. Mary Harder.

July 10—Rest and sightseeing in Ontario arranged by John Harders.

July 11—Travel from Toronto to Winnipeg and to Steinbach for Evangelical Mennonite Brethren Conference.

July 14—Return to Elkhart and summarize the findings of visit. Prepare for Mennonite World Conference.

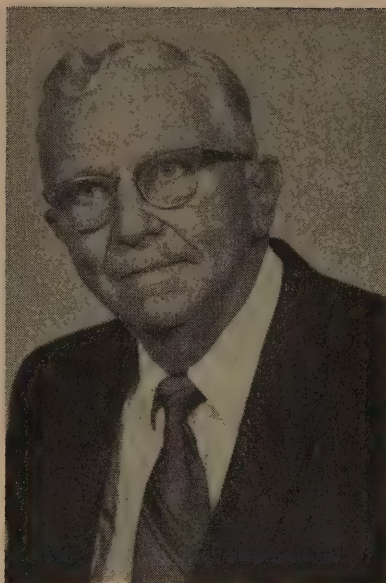
July 16—Travel to Curitiba, Brazil.

July 17-23—Participate in the Mennonite World Conference.

July 24—Return to Kinshasa.

"... it was not foresight on the part of the disciples that led to the organization and expansion of the New Testament church, but obedience to ways and means the Holy Spirit used to lead them on."

—F. Enns



Frank J. Enns

The Lord Established His Church

by Frank J. Enns

Christ said that He would build His church. At His ascension He outlined to His disciples their part in this work. Endued with power at Pentecost, they started enthusiastically with witnessing in Jerusalem, and with great success. But it took a persecution to get them out to a larger witness in Judea and Samaria. To get Peter to go to the Gentiles the Lord had to show him in a vision that God is no respecter of persons. To get Paul into Europe the Holy Spirit closed doors to him in Asia.

Clearly it was not foresight on the part of the disciples that led to the organization and expansion of the New Testament church, but obedience to ways and means the Holy Spirit used to lead them on. Thus it is with the Mennonite Church in Zaire. It is the working of the Holy Spirit. In spite of many human failings and mistakes on our part, the Lord did establish His church.

EARLY ENDEAVORS

Early missionaries with helpers from a neighboring mission cut clearings in forest and grassy plains and built mission stations, while at the same time they laid the foundation for the church Christ promised to build. Daily they had chapel services, and Sundays they gathered people for worship.

In 1917 after converts had mastered the rudiments of learning, a central Bible

school was established at Djoko Punda. Students were sent out, even into new tribes, as forerunners of missionaries who were to follow to build new mission stations.

EXPANDING WORK

As the work expanded to different tribes and distant places it was found that one Bible school could not serve the whole area. Distances and tribal differences limited its influence. Nor could one Bible school produce enough evangelists for the expanding work. Mission stations had increased from two to four. So a conference decision in 1929 authorized a Bible school at each station.

This decision had far-reaching results. Enthusiastic youths entered the different Bible schools. The effects were soon felt in villages, near and remote. Village life for many children was very monotonous. So when students, and later graduates, from these schools were sent into the villages they found an enthusiastic response from children. The schools were definite evangelistic agencies. While they taught the three R's, they also stressed Bible stories and Bible memory work. Preaching services were held Sundays. Older people were hard to win, but children confessed Christ in large numbers, and baptisms increased dramatically. A large proportion of the church members consisted of teen-agers, and the church lacked stability. That waited for the time when these would reach maturity and older people be won in larger numbers.

NEW EDUCATIONAL OPPORTUNITIES

The government had recognized and subsidized Catholic schools since 1928. Twenty years later, in 1948, it extended that recognition also to Protestant schools that qualified.

This change of government policy brought about a great change in our mission program. While until then all of our schools had been Bible-centered stressing evangelism, now they began to emphasize a broader education, looking forward to high school and university training. Bible and religion continued to be taught, but did not dominate the cur-

riculum. Higher pay for teachers, and education for students to improve their living conditions and earning power had their effect on the whole program.

Temporarily the government subsidized successful teachers. But programs to obtain certified teachers had to be inaugurated. Fortunately this was also a time when many new missionaries arrived on the field. For a number of years missionaries directed the schools. Other missionaries taught in the higher schools. Thus missionaries were there to help bridge the old and the new, to help teach and retain old values of Bible knowledge and evangelistic outreach.

TOWARD GREATER STABILITY

Interest in the Bible school began to wane. The number of teacher-evangelists decreased rapidly, as they were replaced by subsidized teachers in many schools. Nor could the church give them adequate support. The church was and is weighted down with administrative costs and the pay of its pastors. Added pastors coming out of the central Bible Institute, and the theological school from time to time also must be supported by the church. The pastors fill a great need. Too few in number they are spread thin, so as to cover the territory, each having oversight over many village groups, serving them with communion several times a year at regional church centers. But what about supplying the needs of the hundreds and hundreds of village groups during the weeks and months the pastor is not around? When I arrived on the field in 1966, after an absence of six years, I saw things happening that gave me a ray of hope.

Village churches had been effectively organized in one district under lay leadership. In another district one village church was flourishing under lay leadership. Persecution had brought this about. A teacher-evangelist with his wife from a neighboring tribe had been too successful according to the ideas of many village people and the chief. When several Christians banded together and held weekly evening prayer and testimony meetings the people started opposition.

(Continued on page 20)

"In that first decade of struggle it would have been so very easy for those first board members to reckon the mountain too steep and to dissolve the fledgling organization. But theirs was an abiding conviction that they had a divine task."

—J. Bertsche

Four Observations

by James E. Bertsche

An anniversary is an opportune time to pause and look back along the path that has been traveled. From the perspective of distance one can see that not all summits scaled were equally steep and that not all the thickets fought through were equally dense.

Viewed from the perspective of a six-decade pilgrimage, there are some clear-cut contours of the CIM story which emerge, some summits which stand clearly on the horizon. As we look back at some of these peaks, we discover a number of imposing observations.

THE FIRST DECADE

It is clear that during the first decade of its existence, the courageous faith of a few men from central Indiana/Illinois was all that stood between CIM and a premature death. If ever there was a modern example of pitifully inadequate loaves and fishes being entrusted into the hands of the Master, surely this was it. Indeed, for a few critical years there was a newly born Mennonite mission board which had acquired a large responsibility in central Africa but faced its new task with very limited funds and scarcely any Mennonite missionary candidates. In that first decade of struggle it would have been so very easy for those first board members to reckon the mountain too steep and to dissolve the fledgling organization. But theirs was an abiding conviction that they had a divine task. The Mennonite Church of Zaire is today an eloquent vindication of their vision.

GOD'S WORD RELEVANT TO ALL

God's Word is relevant to man of any age and culture. Anyone engaged in any sort of cross-cultural activity will bear instant witness to the difficulties of communication and understanding which are continually encountered. Indeed, government and industries though utilizing the most sophisticated techniques usually achieve only limited success. Frequently there is complete failure.

Why, then, have missionaries succeeded in planting the church of Christ around the world? Certainly not because they are all trained in the dynamics of cross-cultural relations. Neither has it been because they are all such saintly folk. On the contrary, missionaries are very earthy earthen vessels, with all manner of flaws and blemishes. But they do not go to proclaim themselves. They go to bring a Word—a Word that became flesh, a Word that speaks directly to human needs and problems and fears and aspirations that are as ancient as man himself. And

there has been response, not to the missionary as such, but to the Word that he brought. People of Africa have been drawn to the risen Lord, have been touched and have become and are still becoming new creatures in Christ.

GROWTH OUT OF FERMENT

Much of our growth and progress in Africa have come in a context of ferment and upheaval. We tend to be creatures of habit and if allowed to do so slip quickly into mechanical routine and tradition. It is much easier that way. There is the security of precedent. We are not continually confronted by new questions and problems which keep us on edge, off balance, driving us back to exercises of reappraisal.

Occasionally Zaire missionaries have been heard to wish out loud for less troubled circumstances in which to work. But in spite of the turbulence, the church continues to grow. It was out of the bloody tribal warfare of 1960-62 and the resultant mass evacuation of a whole tribal people that new Mennonite congregations sprang up across the south Kasai. During the insecurity of the 60's in Zaire, evangelism never flagged.

Even a moment's reflection will remind us that Christ himself lived in troubled times and that the apostolic church was launched in the midst of intense nationalism, colliding religious systems and political insurrection in the making. Perhaps we all need to re-learn the lesson that although troubled times spell insecurity, they also spell opportunity for the committed.

AN INTER-MENNONITE THRUST

Within the framework of an inter-Mennonite mission board it has been possible to accomplish together what no single participating church group could have done alone.

Pre-dating MCC by a decade, CIM has through the years been something of a phenomenon in Mennonite mission circles. Serving as a coordinating and channeling agency for Mennonite missionaries who felt called to serve in

Zaire, there was a gradual expansion of the constituent American base. Missionaries going out under this new board found themselves thrown together with fellow workers from all across North America. Plunging into the same work, sharing the same dreams, carrying the same burdens, and preaching the same Word of life, American geographical and conference origins quickly became highly irrelevant. Most significant of all, these missionaries from varied American communities set to work to bring into being not replicas of their own particular home groups but rather and simply the Mennonite Church of Zaire—a church which is neither defensive nor apologetic about its name.

Such a venture is not without administrative problems. Such an organization must be granted a certain semi-autonomous character if it is to function. On the occasion of its 60th anniversary, CIM 1) is a living witness that God honors a simple, forthright proclamation of His Word; 2) offers tangible proof that inter-Mennonite mission outreach is both feasible and workable; 3) illustrates the broad benefits which accrue to a program which can tap the combined resources and personnel of several co-operating bodies; 4) underlines that once lifted out of a North American context, the sharply-drawn lines of demarcation among Mennonite bodies are found to have more to do with cultural traditions and historic waves of immigration than with significant spiritual distinctives.

In the swift moving world of our day when the church appears to be falling further behind in its nearly 2,000-year-old commission to make disciples of every nation, the burden of proof lies across all of us as a Mennonite family to demonstrate that we truly are about our Lord's business in the most effective and efficient manner possible.



R. L. Hartzler

"It became acceptable for workers to be sent to the field to serve specifically as teachers, realizing that only so could able leaders be realized for the growing church."
—Hartzler

In Retrospect

by R. L. Hartzler

My first knowledge of and interest in the work of Congo Inland Mission was sparked during the summer of 1928. Rev. Emanuel Troyer, then secretary of the board, came to our home in Carlock, Illinois, to interview Rev. A. M. Eash for the possibility of his going to Zaire to survey work being done by CIM and other societies.

Up to this time, sixteen years since the beginning of the mission, no one on the board or related to the work had ever visited the field. The board was largely dependent upon the views and urgings of missionaries in formulating basic policies, choosing missionary personnel, and making projections concerning the work. With considerable variation in background of such personnel, a unified outlook and program lagged. More adequate supervision from the home board was needed.

FIRST FIELD VISIT

Rev. Eash left for Zaire the latter part of 1928. Upon his return he submitted to the board a comprehensive report of his findings. He emphasized the slogan for foreign missions enunciated by Dr. John R. Mott, outstanding missionary statesman of the time, "An indigenous church, self-supporting, self-governing, and self-propagating." The board received the emphasis with interest, but with little comprehension of the long, varied, and patient efforts that would be needed to reach that goal.

The board was made aware of the need for more administrative direction and counsel overseas and more vigorous promotion of its support at home. The board asked Rev. Eash to serve as corresponding secretary-treasurer on a part-time basis along with his work as a home mission superintendent in Chicago. Thus began a process of administrative function and development which was to expand simultaneously and necessarily with the expansion of the work until reaching its propor-

tions of recent time with fixed location and staff of three full-time workers.

THREE ODDS

There were three great odds to be reckoned with. One was the era of depression with four station programs afoot, and the two small parent bodies the only source of assured support. Budgets at the time seem notably small to us now, but then they loomed as large as ours do now. The loyalty of the home constituency was matched by the dedication of the missionaries who said, "Send money to keep the work going. We'll live somehow if there is not enough to cover all allowances." This was done but at cost of some question here and there about how funds were being handled. With economic recovery all back allowances were eventually made up, but the time was an exacting one for all concerned.

The other existing condition was the competition and often open opposition by Catholic missionaries. Feeling was that they enjoyed consideration by and consequent assistance, direct or indirect, from government officials. This was understandable since both officials and missionaries, being Belgians, had in common their religious faith, citizenship and language. But open opposition, resort to conspiratorial methods, threats and some violence also entered in. This condition continued until Dr. Emory Ross gathered more than a trunkful of firsthand, authentic accounts of such procedures and laid them before the governor-general who then could no longer ignore the lot of Protestant missionaries. Thus began a change in governmental missionary policy, leading eventually to government subsidy for educational and medical workers, Protestant as well as

Catholic. Last vestige of the onetime setup was wiped out during the revolution when workers from both groups sought and found refuge, sustenance, medical assistance, and even last rites at the hand of the others.

A third and long-term factor was the need for missionaries to adjust their outlook, zest and efforts to the long-range process of developing leadership instead of more direct and immediate gospel dissemination. The stark spiritual needs of the people tugged hard at the heart strings of those whose orientation had been mainly toward evangelistic endeavors, and they felt pressed to give out the Good News as far and wide as possible.

Naturally as the matter of becoming educators in general or more specifically biblical terms came to be pressed, they felt sidetracked from their first love, with the consequent readjustment not easy. But as in time the firstfruits of such educational and religious inculcation and nurture began to appear a compensating factor came to bear. Thus it became acceptable for workers to be sent to the field to serve specifically as teachers, realizing that only so could able leaders be realized for the growing church.

Also realized was the need for a stronger economic base for an eventual self-sufficient church. Thus ventures into agricultural and industrial instructional and experiential programs were instituted with the results thereof now proving their worth.

So with much faith, openness of mind, courage to venture, dependence on guidance by the Spirit, we look back and feel that here among us and in Zaire Christ verified His word of strength and assurance when He said, "I will build my church."



Genevieve and James E. Bertsche

Since being commissioned for overseas witness in 1948, James and Genevieve Bertsche have accumulated quite a bagful of experiences: studies in Belgium, church involvements in Zaire, evacuation with other missionaries in the 1960 independence eruption of Zaire, threat of life and loss of property during the Kwilu rebellion, separation from each other for an entire year when several men returned to Zaire leaving families in North America, plodding faithfully through numerous difficult situations as Zaire was changing, and many others.

Another significant experience is being added to the bag this year. On April 20 James left under the sponsorship of CIM for an exploratory trip to Lesotho including other parts of southern Africa. Purpose was to gather information seeking to determine the advisability of opening a witness for Christ in Lesotho. If the context is favorable, CIM is prepared to enter a new field.

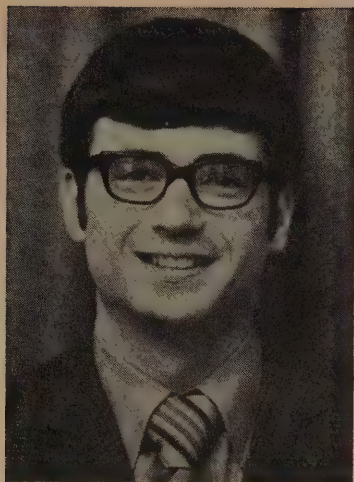
It is not the intent to abandon the Zaire Mennonite Church but rather to make use of the vast resources available to CIM and to broaden interest to other parts of Africa.

There is no way of knowing at the moment what the possibilities in Lesotho might be. It was deemed appropriate to have a Mennonite witness in that area. The Council of Mission Board Secretaries (COMBS) has approved such an attempt and each COMBS participant has been urged to become involved in at least one of the countries below the equator.

If conditions are favorable, CIM will be sending a missionary couple to Lesotho in August of this year.

Bertsche will visit Zaire on the way back. He is featured as a speaker at the Zaire Mennonite Church's annual conference scheduled in May at Kikwit.

The Bertsche's daughter, Linda, left April 20 for short-term overseas study and service in Haiti under the direction of Goshen College.



Wayne L. Albrecht

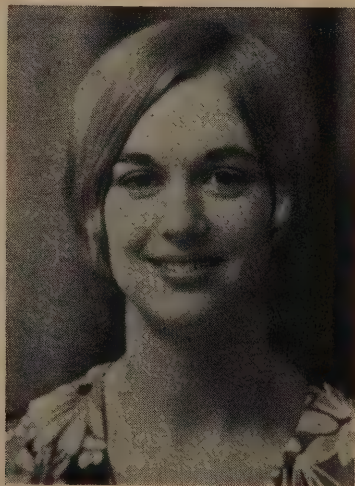
Wayne L. Albrecht, member of the Willow Springs Mennonite Church, Tiskilwa, Illinois, is a volunteer teacher for the Zaire Mennonite Church's industrial arts school. He attended Hesston College, Eastern Illinois University, and was graduated from Bethel College.

For four consecutive summers, he served as counselor and instructor at Camp Menno-Haven. His farm background provides an excellent base for the type of witness and service he offers.

He is married to Annette (Jost) Albrecht who will share the experience with him. They plan to leave the first week of June for French language study at Le Chambon-sur-Lignon, France.

Annette (Jost) Albrecht attended Tabor College, Eastern Illinois University, and was graduated from Bethel College with a major in music. Her home church is the Parkview Mennonite Brethren Church of Hillsboro, Kansas.

She has had experience with choral groups, sings, and plays piano and organ. She has had secretarial experience and is qualified to teach in secondary schools. She will share responsibilities with her husband, Wayne. Specific assignment for her will be made by the Zaire Mennonite Church.



Annette Albrecht



*Sara and Fremont Regier
Charles, Heidi, and Nathan*

"After we get back, we've been thinking of going to a village to spend about ten days listening," asserted the Regiers. "Maybe we can learn something."

Both Fremont and Sara have farm backgrounds. Sara is a registered nurse. Fremont has studied agriculture in the university with credits beyond a master's degree. His furlough year was spent at the University of Wisconsin studying and researching on community development. What's the listening about after all that education and training?

Know-how without effective application is nil. It gratifies only the possessor. We have learned that stacks of cash, technology, pronouncements, and imported advice can be worthless. People response and movements appear to be the key. But how does one start?

Fremont and Sara Regier with their family return to Zaire June 20 with renewed vigor, insights, and determination to get to the roots of helping people. A successful program of developing an agriculture center at Nyanga with extension routes needs a next step. They believe there is an answer and are willing to give themselves to finding and implementing it.

Is it a thrust for "bread alone"? Indeed, no more than theology alone! God in Christ ministered to the whole man. Each ministry focuses on God as Creator, Sustainer, and Redeemer. Word and deed are inseparable.

Fremont was exposed to Africa as a Paxman. He also served in Mexico. Regiers have served in Zaire since 1964.

Women of Zaire

Mr. and Mrs. Kakesa Samuel will come to America to represent the Zaire Mennonite Church at the CIM 60th anniversary celebration June 18. Both are second generation Christians. Samuel's parents helped develop Mukedi station. Kafutshi's parents are active lay Christians in the Kikwit Mennonite Church.

When the CIM Board invited Mr. Kakesa to the anniversary celebration, the CIM Women's Auxiliary decided to underwrite the cost of bringing Mrs. Kakesa. We asked her to send the story of her life. She begins by quoting the words of Mary in Luke 1:49:

"For he that is mighty hath done to me great things; and holy is his name."

He let me be born to Christian parents.

He allowed me the opportunity to attend CIM primary school and even to be among the first girls to enter teacher training school.

He saved me when I asked Him to—after hearing Pastor Falangi Eli preach about being lost forever without Christ.

He gave me a Christian husband who at the time of our engagement was attending CIM's highest school of learning.

He gave us a good job teaching school at Kamayala after our marriage in 1959.

He has given us six living children and two foster children to care for in our home.

He delivered us out of the difficulties of the Kwilu rebellion of 1964 and kept us alive during our captivity. He spared my life when I gave birth to a set of premature twins during that time.

He chose my husband to be legal representative of the Zaire Mennonite Church. He helped me make the adjustments of moving far away from my people. Daily He enables me to entertain many people in my home.

He has enabled me and given me the opportunity to learn many skills so that I can teach sewing and knitting at the Bible Institute women's school twice weekly.

He has allowed it to come to pass that, God willing, I will accompany my husband to America to represent our Zaire women at the CIM's 60th anniversary in June.

Surely "He has helped his servant Israel (Kafutshi), in remembrance of his mercy" Luke 1:54.

I look forward to meeting you, the women of the Mennonite Church in America.



"Statistics are inadequate to describe the expansion of the body of Christ but we praise the Lord of the Zaire harvest that during these years of expansion more than two thousand souls were baptized and added to the church annually."

—H. A. Driver



Post-war Expansion

by H. A. Driver

World War II, the actual fighting of which began in North Africa, ended in 1945. During the war and afterward, air landing fields were installed across Africa. Two were accessible to the CIM field. The first CIM missionaries to make the plane trip from Kinshasa to Tshikapa went in 1946. Zaire supplied soldiers to help liberate Ethiopia from its nine-year occupation by Italy. These returning soldiers with their stories of the wonders of the world of Europe and Northern Africa greatly excited their chiefs and fellow tribesmen.

By 1948 the Belgians had published their ten-year plan for the development of their rich African colony, Zaire. Its author was Pierre Wigne, a career diplomat, who had served his government as a sanitary agent, health officer, and civil servant in almost every capacity in Zaire. As a youth, Pierre Wigne had given injections for sleeping sickness to the Congolese in the Kasai District. He knew CIM missionaries personally. At a dinner meeting in honor of Mr. Wigne at the University of Chicago, he spoke on "The Ten-Year Plan for the Development of the Congo." He stated that his government was depending on Catholic and Protestant missionaries to provide education and acculturation so vital to the civilization of their colonial citizens. In order to speed the process, the government was prepared to give liberal subsidies for schools, dispensaries, and maternity hospitals. To qualify for the subsidies, missionary teachers, doctors, and nurses would be required to have certification or licensing in the states and to study French and Belgian Colonial policy in Brussels for one year. Medical missionaries were also required to be

certified in tropical diseases and midwifery.

The home board members were hesitant to be obligated to the government, fearing that the evangelical witness emphasis might be relegated to second place. A special study committee of missionaries strongly recommended that we seize this great opportunity for increasing our Christian witness through these Christian day schools where the Scriptures could be the principal reading source and religion taught along with secular subjects. The board fearfully but prayerfully gave their permission and support and began budgeting and seeking funds to meet the responsibilities.

In the providence of God two sizable estates from loyal CIM supporters in Central Illinois accrued to the mission providing the funds and the encouragement to begin the new advance. The subsidies began in 1948 and increased each year. The Belgian supervisors were usually encouraging and helpful to the missionaries. Most of the early CIM missionaries had been public school teachers who used their skills for Christian education and evangelizing in Congo so that a sizable elementary program was in effect before and during the war. A Bible school on each station had trained several hundred evangelists and catechists thus giving them preparatory education to enroll in the new teacher training institutes. The Belgian health and colonial agents were well aware of this and commended missionaries personally and in their reports to government. The faith and diligence of the missionaries were honored by God and the results for the most part exceeded their hopes and expectations.

There was also thrilling geographical expansion with the building and occupation of two new stations in 1950. Banga and Tshikapa with hundreds of village churches in their areas were established with chapel-school buildings put up of sticks and grass to be replaced later with more permanent materials. In addition Mutena station was developed to replace the abandoned Kalamba site. Further expansion came with the acquisition of Kamayala and Kandada stations. Statis-

tics are inadequate to describe the expansion of the body of Christ, but we praise the Lord of the Zaire harvest that during these years of expansion more than two thousand souls were baptized and added to the church annually.

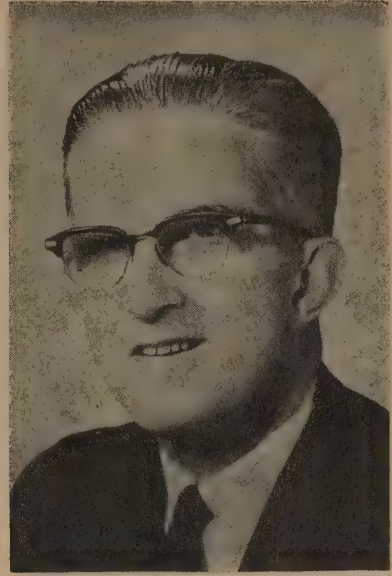
How was it possible to "possess all this land" for the Lord? There was some dramatic expansion taking place in the homeland as the Lord called new missionaries to His fields. There was not a single year from 1945 to 1960 without new missionaries. In fact, almost one hundred missionaries were commissioned and sent out during this period, more than had been sent during the previous thirty-five years.

God was also using CIM as an inter-Mennonite agency for cooperation and understanding in the US and Canada. The two founding conferences continued their generous financial support and a young generation of missionaries responded to the call but Zaire was calling for still more. Several were already serving from the General Conference Mennonite Church and the Evangelical Mennonite Brethren Conference. World changes would soon step up their participation. The coming of Communism to China and Independence to India either slowed down or stopped the flow of missionaries to these countries. At the same time fraternal relations were ripening into union between the Central Conference of Mennonites and the General Conference Mennonite Church. Also a quasi-union was formed between the Evangelical Mennonite and the Evangelical Mennonite Brethren Conferences. In addition a number of missionaries came from Mennonite bodies. Thus from a geographical area from which board members could drive to Chicago, attend meetings and drive back home the same day the constituency of CIM now extended from coast to coast in both the US and Canada. For a few years the Landli Deaconess Society of Switzerland sent six missionaries giving CIM an international character.

Orie O. Miller, representing Mennonite Central Committee, visited Zaire missionaries in 1951 and was very gen-
(Continued on page 19)

"How long will Christians be dependent on each other? Until our Lord Jesus Christ returns for His church! We work toward the fulfillment of the glorious goal, which will be fully realized in the eternal kingdom." —A. Shelly

"When one shifts from strong organizational and institutional ties and developments the temptation is to simultaneously lessen personal involvement. This is fatal." —A. Shelly



Reflections

by Andrew R. Shelly

"From what you have seen, do you feel that the investment into the work in Zaire has brought fruit?" The question was put to me at a meeting in Nyanga on April 16, 1966. Missionaries and Zairians were present. The answer was strongly affirmative. Later in a written report I described Zaire as being "in a hurry to reach tomorrow."

In 1955 my wife and I visited sixteen days in Zaire. A twelve-page picture report entitled "Answering the Great Commission" described our impressions of Zaire. "The task in Zaire is not completed. 'The day of march has come.' The momentum of blessing has reached a point where we now have the glorious opportunity to go forward as never before."

"Our Concept of the Church on the Mission Field" was the paper I presented at the "Study Conference on the Believers' Church" held in Chicago in 1955. I stated that essentially the church is "at home" in every land. A major point was the maturing process characteristic in all efforts where human beings are involved.

From 1960 to 1971 I was executive secretary of our Board of Missions, later known as the Commission on Overseas Mission. This gave me opportunity to intimately observe the work in Zaire. It included personal contacts with missionaries as well as the Elkhart CIM office.

I saw the unfolding of the drama of astounding developments. The gospel took root. Institutions were born. Transitions were accelerated. Already in 1955 I was impressed by the spiritual maturity of so many Zairians and also the actual programs of the churches and institutions and especially the enormous potential for the future. For several decades it has been my conviction that some of the keenest insights will come from Christians and churches in the Third World because they came to Christ without the context of the compromising institutional church.

As one reads the history of church and missions one notes that often great secular events greatly affect what is done. This was true with Zaire gaining independence in 1960. This event ushered in a new chapter. Some historian of the future will write up the devotion and wisdom used by missionaries and national leaders during this time.

The period immediately after 1960 (and continuing to the present) has been an era which Barbara Ward has called a "rendezvous with destiny." The consultation and work with Zairians was greatly accelerated. Progress not possible before now could be made. The climate had come. The dreams of the early pioneers were being realized.

Dialogue between the Zaire church and the North American churches was strengthened. This culminated in a delegation going to Zaire to work out plans for a more fully autonomous Zaire church. While this new venture ushered in problems as well as blessings, progress has been startling. The time was ripe: the Zairian church rose to the occasion and the North American brotherhood shifted gears to a new relationship.

A high point of the Fresno experience was the dinner meeting missionaries and board people had with the three

delegates from Zaire. Here was a mature delegation ready to discuss the life of the church at the deepest levels. The ministry of the visit was definitely a two-way street.

Thus, in the short space of 21 years I saw a church mature, educational systems develop, leadership grow, great increase in numbers, technical increase at LECO in Kinshasa, and many other developments.

What has the past to say to the present and future? The most critical time in the normal development of the church in Zaire and our relationship to the church lies in the time ahead. This is not true because of a particular event, but because this is one of the irrevocable facts of life. The principle is present in matters of health, economics, social development, etc.

When one shifts from strong organizational and institutional ties and developments the temptation is to simultaneously lessen personal involvement. This is fatal.

Charles A. Reich wrote the best seller, *The Greening of America*. He refers to "the revolution of the new generation" and a three-fold "consciousness." (Billy Graham refers to this in his book, *The Jesus Revolution*, very effectively.) We have reached Consciousness III — the critical part of the development, but also the startlingly encouraging reality.

"The Greening of America" is in the movements of individuals and local areas in progressive action. In the analogy to the work of the church, especially our relationships to Zaire and other areas, it means that as institutional ties change, personal commitment needs deepening! I am disturbed with the occasional voice intimating that developments in places like Zaire mean we can now sit back. Individual participation is more urgent and often more difficult, but the rewards are great.

How long will Christians be dependent on each other? Until our Lord Jesus Christ returns for His church! We work toward the fulfillment of the glorious goal, which will be fully realized in the

eternal kingdom:

"Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish" Ephesians 5:25b-27.

EXPANSION—Continued from page 16
erous and helpful in identifying Congo Inland Mission wherever he traveled. The first Paxmen were seconded to CIM from Mennonite Central Committee soon after Mr. Miller's visit. When the revolution flared up so violently in 1960 and the exodus of missionaries took place so quickly, Orie Miller flew to Kinshasa and in a short time the CPRA (Congo Protestant Relief Agency) was put into operation with Missionary Aviation Fellowship and a task force of CIM male missionaries led by Archie Graber serving the crises needs of Zairians efficiently and compassionately until peace and stability were finally restored.

Most important of all were the inner growth and expansion of the Church of Jesus Christ under the leadership-partnership of Zairians and missionaries. The basic organization of the church began

with the village church fellowship of believers. These village church leaders gathered together in regional meetings periodically. The regional districts combined together in a district with the mission station as the meeting place. There were then eight organized district conferences and programs carried out by elected officials. Each district chose delegates to the annual conference in which Africans and missionaries voted as equals. The Church of Jesus Christ was developing on a firm footing along with material and educational developments. The Zairians and missionaries were coming to a common identification with one another and with Christ the head of the church. God had prepared them for the time of severe testing and trials and the subsequent recovery which under the providence of God we have been privileged to witness and rejoice over.

Deaths

WALTER S. HERR, age 86 years, 7 months, 6 days, passed away February 16, 1972, at the Turlock, California, hospital. Funeral service was held at the Evangelical Free Church of Turlock with pastors Leonard Hagstrom and Clifford Keene officiating. John, son of Mr. and Mrs. Herr, gave the meditation. He is a missionary of the American Sunday School Union.

Walter left his wife, Gertrude; four sons—Charles, John, Walter, and David; four daughters—Mrs. Bernice Hensley of Modesto, Betty of Turlock, Mrs. Trudy Krause of San Jose, and Mrs. Margaret Saletta of Modesto, California; twenty grandchildren and two great-grandchildren; and one brother, John C. Herr of Beaverdam, Ohio.

Walter Herr served in the Republic of Zaire under CIM for one term, November 1912 to July 1916. He was one of the first CIM missionaries and served at Kalamba.

ROY O YODER, born September 22, 1901, passed away March 30, 1972, at Phoenix, Arizona. A victim of cancer, he suffered intensely and was hospitalized during his last days. Funeral service was held at the Bethany Bible Church of which he was a member, with Dr. John L. Mitchell officiating. He left behind his companion and one son, Jonathan.

Rev. and Mrs. Yoder served under CIM in Zaire from February 1935 until 1950 when ill health prohibited continued service. Prior to that time he was employed by the First National Bank, Peoria, Illinois.

In addition to evangelistic witnessing, Roy was made responsible for handling of funds on the field. His banking experience proved to be a great asset. They served primarily at Djoka Punda (Charlesville).

Mrs. Yoder remains in Phoenix and her son, Jonathan, is living with her.

CHURCH—Continued on page 6

When the chief's wife joined the group, open persecution resulted in the burning of the evangelist's house and his eventual removal. That roused the Christians to action. They secured a boy of their own tribe to teach their children, organized a church under the leadership of three elders, and held Sunday services and mid-week prayer meetings with lay people as speakers. I was impressed with the singing of an adult choir of theirs at a regional meeting.

The last two of the three years I was in Zaire I helped promote the establishing of village churches. I have not heard if the movement is spreading. What makes me believe that the time is ripe for village churches under lay leadership is the fact that by this time most villages have Christians with an elementary education; a number of them have been teacher-evangelists, and not a

few have had some Bible school training—all of which was not the case in the early years. With dedication they can be a great help.

As we contemplate the future let us be sensitive to the voice of the Holy Spirit who, our Lord tells us, "Will lead you into all truth."

60TH ANNIVERSARY . . .

Continued from page 3

sharing in the sixtieth anniversary celebration, meeting with the CIM Board, be a resource person for consultations, and visit some churches. He will be accompanied by Mrs. Kakesa and infant daughter. From North America they will return to Zaire via the Mennonite World Conference in Curitiba, Brazil.

CIM's STATEMENT OF FAITH

1. **We believe the Bible is the Word of God.** The Scripture is the final authority in all matters of Christian faith, life, and conduct.
2. **We believe in Jesus Christ as Savior and Lord.** We affirm that Jesus Christ is the revelation of God in human form. Christ lived and proclaimed the love of God in every relationship of life. We believe that the only way of salvation and eternal life is through faith in Christ's atoning work, death, and resurrection. By teaching and example He demonstrated to all believers the way of Christian discipleship and the Christian ethic of love.
3. **We believe in the Christian life.** The Christian life can be lived only by a person who has experienced a personal and vital relationship with the Lord Jesus Christ, brought about by the work of the Holy Spirit in conversion and sanctification. The Christian lives in the world but his speech and conduct are not of the world. The follower of Christ manifests His lordship in word and deed.
4. **We believe in the church.** We are part of the universal church of Jesus Christ. The Christian church includes all true believers of whatever race, color, or nationality united by faith in Christ the living head of the church. Congo Inland Mission identifies itself with the historic Anabaptist heritage.
5. **We believe in a positive peace witness.** The Scriptures teach the believer to "follow peace with all men." We oppose the bearing of arms in warfare and the provocation of strife between nations, classes, groups, or individuals. Christians should seek to be peacemakers in every relationship of life.

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On the Field

ETEK

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Rev. and Mrs. Richard L. Steiner

IMCK Tshikaji

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Rev. and Mrs. Harold Harms

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Republic of Zaire

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STUDIPROKA

B. P. 700

Kananga via Kinshasa

Republic of Zaire

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Rev. and Mrs. Charles Sprunger

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Republic of Zaire

Mr. and Mrs. Herman Buller

B. P. 1, Tshikapa via Kinshasa

Banga Church Center

Republic of Congo

Rev. and Mrs. Glenn E. Rocke

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Charlesville Church Center

Republic of Zaire

Dr. and Mrs. Ralph Ewert

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Leona Schrag

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Mary Epp

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Mr. and Mrs. Arnold Harder

Elda Hiebert

Anna V. Liechty

Rev. and Mrs. Earl Roth

Lodema Short

Athenee Officielle

B. P. 50

Moanda via Kinshasa

Republic of Zaire

Rev. and Mrs. Harvey Barkman

CONGO INLAND MISSION

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Art B. Janz, Office Mgr. and Treas.
Martini A. Janz, Dir. Ladies' Aux.
Kay Frances Scharping, Office Secretary

OFFICERS OF THE BOARD

President—Elmer Neufeld
Vice-President—Milo Nussbaum
Recording Secretary—Heinz Janzen
Treasurer—George Loewen

AFRICAN HEADQUARTERS

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Republic of Zaire, Africa

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(For receiving and receipting of funds)
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Commission on Overseas Mission
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Evangelical Mennonite Church
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Fort Wayne, Indiana 46825

Evangelical Mennonite Brethren
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5800 S. 14th St.
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BOARD MEMBERS

Term Expires

Archie Graber, EMC, now in Zaire	1972
Howard Habegger, GCM, Box 347, Newton, KS 67114	1975
R. L. Hartzler, GCM, 809 N. Evans, Bloomington, IL 61701	1975
Heinz Janzen, GCM, Box 347, Newton, KS 67114	1973
William Janzen, GCM, 1830 Kilborn Ave., Ottawa 8, Canada	1973
George Loewen, EMB, Box 1239, Steinbach, Manitoba, Canada	1973
Charles Lugbill, EMC, Archbold, OH 43502	1972
Elmer Neufeld, GCM, Bluffton College, Bluffton, OH 45817	1974
Milo Nussbaum, EMC, 1050 S. 4th, Morton, IL 61550	1973
William Regehr, EMB, 5800 S. 14th St., Omaha, NB 68107	1974
Andrew M. Rupp, EMC, 7237 Leo Rd., Ft. Wayne, IN 46825	1974
Maurice Stahly, AL, 212 Westshore Dr., Morton, IL 61550	1972
Robert Stutzman, GCM, 14 LaTeer Dr., Normal, IL 61761	1973
Lotus E. Troyer, GCM, Summerfield, IL 62289	1974
Allan Wiebe, EMB, 1902 Virginia, Bellevue, NB 68005	1972
Robert Zehr, EMC, 1206 Water St., Berne, IN 46711	1973
Merlo Zimmerman, EMC, Flanagan, IL 61740	1974

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